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# The Poems

of

# Alexander Scott.

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BY

ALEXANDER KARLEY DONALD.

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PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
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# Early English Text Society.


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THE Early English Text Society was started by Dr. Furnivall in 1864 for th purpose of bringing the mass of Old English Literature within the reach of th ordinary student, and of wiping away the reproach under which England had lon rested, of having felt little interest in the monuments of her early language and life.

On the starting of the Society, so many Texts of importance were at once taken i hand by its Editors, that it became necessary in 1867 to open, besides the *Origina Series* with which the Society began, an *Extra Series* which should be mainly devote to fresh editions of all that is most valuable in printed MSS. and Caxton's and othe black-letter books, though first editions of MSS. will not be excluded when the co venience of issuing completed Texts demands their inclusion in the Extra Series.

During the thirty-six years of the Society's existence, it has produced, wit whatever shortcomings, an amount of good solid work for which all students of ou Language, and some of our Literature, must be grateful, and which has rendered pos sible the beginnings (at least) of proper Histories and Dictionaries of that Languag and Literature, and has illustrated the thoughts, the life, the manners and customs o our forefathers and foremothers.

But the Society's experience has shown the very small number of those inheritor of the speech of Cynewulf, Chaucer, and Shakspere, who care two guineas a year fo the records of that speech. 'Let the dead past bury its dead' is still the cry of Grea Britain and her Colonies, and of America, in the matter of language. The Society ha never had money enough to produce the Texts that could easily have been got read for it; and many Editors are now anxious to send to press the work they have pre pared. The necessity has therefore arisen for trying to increase the number of th Society's members, and to induce its well-wishers to help it by gifts of money, eithe in one sum or by instalments. The Committee trust that every Member will brin before his or her friends and acquaintances the Society's claims for liberal suppor Until all Early English MSS. are printed, no proper History of our Language or Soci Life is possible.

The Subscription to the Society, which constitutes membership, is £1 1*s.* a yea for the ORIGINAL SERIES, and £1 1*s.* for the EXTRA SERIES, due in advance on the 1st o JANUARY, and should be paid by Cheque, Postal Order, or Money-Order, crost 'Unio Bank of London,' to the Hon. Secretary, W. A. DALZIEL, Esq., 67, Victoria Rd., Fin bury Park, London, N. Members who want their Texts posted to them, must add t their prepaid Subscriptions 1*s.* for the Original Series, and 1*s.* for the Extra Serie yearly. The Society's Texts are also sold separately at the prices put after them i the Lists; but Members can get back-Texts at one-third less than the List-prices b sending the cash for them in advance to the Hon. Secretary.

☞ The Society intends to complete forthwith the Reprints of its out-of-print Texts of the year 1866. Prof. Skeat has finisht *Partenay;* Dr. McKnight of Cornell is re-editing *King Horn* and *Floris and Blancheflour;* Dr. Otto Glauning has undertaken *Seinte Marherete;* and Dr. Furnivall has *Hali Meidenhad* and his *Political, Religious and Love Poems* in type, so that the Society may have all its Texts in print in 1901. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not noticed by a few careless receivers of them, who have complained that they already had the volumes.

☞ The friends of the Society's Founder and Director, Dr. F. J. Furnivall, to commemorate his 75th Birthday on Feb. 4, 1900, raised a Fund to present him with his Portrait, and a big three-sculling Boat for his Sunday outings, and to benefit his Early English Text Society. Out of this Fund, its Committee decided to devote £200 towards a new edition of Dr. F.'s Robert of Brunne's *Handlyng Synne*, A.D. 1303, and its French original, William of Waddington's *Manuel des Pechiez*, ab. 1260 (Roxburghe Club, 1861), for the Original Series of the E. E. T. Soc. in 1901; and another £200 to lessen the Society's debts to its printers, Clay and Sons, and the Clarendon Press. These sums have now been paid, and will set free the like part of the Society's money for its Reprints, which are necessary to enable it to supply complete sets of its Texts. The thanks of the Society are hereby given to the Subscribers to the Furnivall Birthday Fund.

**December 1900.** For this year the Original-Series Texts have all been issued. Two for 1901 are now ready. The texts of several other works are also in type, but wait for Introductions. In the Extra Series only one Text has been issued, the other two should be ready in the spring of 1901. For next year, two Texts are nearly ready, and the third will go to press in March. Mr. I. Gollancz apologises for his great delay in finishing his little Hoccleve volume for 1897: he has been so very busy with other books, lectures, &c.

The Original-Series Texts for 1899 are No. 112, *Merlin*, Part IV, Prof. W. E. Mead's *Outlines of the Legend of Merlin*, with Glossary, &c., and No. 113, *Queen Elizabeth's Englishings of Boethius de Consolatione*, Plutarch's *De Curiositate*, and part of Horace, *De Arte Poetica*, edited from the unique MS. (a portion in the Queen's own hand) in the Public Record Office, London, by the late Miss C. Pemberton, with a Facsimile, and a note on the Queen's use of *i* for long *e*.

The Extra-Series Texts for 1899 are No. LXXVI, *George Ashby's Poems*, A.D. 1463, &c., edited by Miss Mary Bateson; No. LXXVII, Part I of Lydgate's englisht *Pilgrimage of the Life of Man*, edited by Dr. F. J. Furnivall; and No. LXXVIII, *The Life and Death of Mary Magdalene*, ab. 1620, edited by Dr. H. O. Sommer. (The original blundering Introduction to this was accidentally sent out in the first issue of the book. A Cancel has since been sent out, and also put into the copies in hand.)

The Original-Series Texts for 1900 are No. 114, Part IV (the last) of Prof. Skeat's edition of Aelfric's *Metrical Lives of Saints;* No. 115, *Jacob's Well*, a quaint allegorical treatise on the cleansing and building-up of Man's Conscience, edited from the unique MS. in Salisbury Cathedral, by Dr. Arthur Brandeis, Part I; and No. 116, *An Old-English Martyrology*, re-edited from four MSS. by Dr. G. Herzfeld.

The Extra-Series Texts for 1900 are No. LXXIX, *Caxton's Dialogues, English and French*, 1481-3, edited by Henry Bradley, M.A., No. LXXX, *Gower's Confessio Amantis*, vol. 1, edited by G. C. Macaulay, M.A., and No. LXXXI, *Nightingale and other Poems*, edited by Dr. Otto Glauning. The E. E. T. Soc. has taken advantage of the Clarendon Press publication of all Gower's Works (edited by Mr. Macaulay) to secure copies of the englisht *Confessio Amantis* at a reduced price as part of the Society's Extra-Series. The two volumes will probably be ready in February, 1901.

The Original-Series Texts for 1901 will be No. 117, Part II of the *Minor Poems of the Vernon MS.* (of which the text is all printed), edited by Dr. F. J. Furnivall, *The Lay Folk's Catechism* by Archbp. Thoresby, edited by the late Canon Simmons, and the Rev. H. E. Nolloth, M.A.; and Robert of Brunne's *Handlyng Synne*, A.D. 1303, and the French poem on which it was founded, Wm. of Waddington's *Manuel des Pechiez*, ab. 1260 A.D.

The Extra-Series Texts for 1901 will be, No. LXXXII, *Gower's Confessio Amantis*, vol. 2, edited by G. C. Macaulay, M.A., No. LXXXIII, Lydgate's *DeGuilleville's Pilgrimage of the Life of Man*, Part II, edited by Dr. F. J. Furnivall, and No. LXXXIV, Lydgate's *Reason and Sensuality*, edited by Dr. Ernst Sieper.

The Extra-Series Texts for 1902 ought to be the Second Part of the prose Romance of *Melusine*—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A. (now in India); and a new edition of the famous Early-English Dictionary (English and Latin), *Promptorium Parvulorum*, from the Winchester MS., ab. 1440 A.D.: in this, the Editor, the Rev. A. L. Mayhew, M.A., will follow and print his MS. not only in its arrangement of nouns first, and verbs second, under every letter of the Alphabet, but also in its giving of the flexions of the words. The Society's edition will thus be the first modern one that really represents its original, a point on which

Mr. Mayhew's insistence will meet with the sympathy of all our Members. But if these Texts are not ready, substitutes will be taken from the others next mentioned.

The Extra-Series Texts for 1903 will be chosen from Miss Rickert's re-edition of the Romance of *Emare;* Mr. I. Gollancz's re-edition of two Alliterative Poems, *Winner and Waster*, &c., ab. 1360, lately issued for the Roxburghe Club; Dr. Norman Moore's re-edition of *The Book of the Foundation of St. Bartholomew's Hospital, London*, from the unique MS. ab. 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; *The Craft of Nombrynge*, with other of the earliest englisht Treatises on Arithmetic, edited by R. Steele, B.A.; *Alexander Scott's Poems*, 1568, from the unique Edinburgh MS., ed. A. K. Donald, B.A.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have nearly 1000 members, while the Early English Text Society has not 300!

The Original-Series Texts for 1902 and 1903 will probably be chosen from Part II of the *Exeter Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, M.A.; Part II of Dr. Holthausen's *Vices and Virtues;* Part II of *Jacob's Well*, edited by Dr. Brandeis; the Alliterative *Siege of Jerusalem*, edited by the late Prof. Dr. E. Kölbing and Prof. Dr. Kaluza; Miss Lejeune's Introduction and Glossary to the *Minor Poems of the Vernon MS.;* Prof. Bruce's Introduction to *The English Conquest of Ireland*, Part II; Dr. Furnivall's edition of the *Lichfield Gilds*, which is all printed, and waits only for the Introduction, that Prof. E. C. K. Gonner has kindly undertaken to write for the book.

The Texts for the Extra Series in 1904 and 1905 will be chosen from *The Three Kings' Sons*, Part II, the Introduction &c. by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; the Parallel-Text of the only two MSS. of the *Owl and Nightingale*, edited by Mr. G. F. H. Sykes (at press); Prof. Jespersen's editions of John Hart's *Orthographie* (MS. 1551 A.D.; blackletter 1569), and *Method to teach Reading*, 1570; Deguilleville's *Pilgrimage of the Sowle*, in English prose, edited by Prof. Dr. L. Kellner. (For the three prose versions of *The Pilgrimage of the Life of Man*—two English, one French—an Editor is wanted.) Members are askt to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finisht all the Texts that the Society ought to print. The need of more Members and money is urgent.

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promist to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn *all* his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguilleville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pèlerinaige de l'Homme* in 1330-1 when he was 36.[1] Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it,[2] a revision of which was printed ab. 1500. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Univ. Coll. and Corpus Christi, Oxford[3]; and the Laud Collection in the Bodleian, no. 740. A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Laud MS. 740 was somewhat condenst and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library:[4] "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress.* It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herrtage's edition of the *Gesta Romanorum* for the Society. In February 1464,[5] Jean Gallopes—a clerk of Angers,

[1] He was born about 1295. See Abbé Goujet's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M. The Roxburghe Club printed the 1st version in 1893.

[2] The Roxburghe Club's copy of this 2nd version was lent to Mr. Currie, and unluckily burnt too with his other MSS.

[3] These 3 MSS. have not yet been collated, but are believed to be all of the same version.

[4] Another MS. is in the Pepys Library. [5] According to Lord Aldenham's MS.

afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first verse *Pèlerinaige* into a prose *Pèlerinage de la vie humaine.*[1] By the kindness of Lord Aldenham, as above mentiond, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguilleville's *Pèlerinaige de l'Homme*, A.D. 1355 or -6, was englisht in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2-308). This MS. leaves out Chaucer's englishing of Deguilleville's *A B C* or *Prayer to the Virgin*, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has 2 main gaps, besides many small ones from the tops of leaves being burnt in the Cotton fire. All these gaps (save the A B C) will be fild up from the Stowe MS. 952 (which old John Stowe completed) and from the end of the other imperfect MS. Cotton, Tiberius A vii. Thanks to the diligence of the old Elizabethan tailor and manuscript-lover, a complete text of Lydgate's poem can be given. The British Museum French MSS. (Harleian 4399,[2] and Additional 22,937[3] and 25,594[4]) are all of the First Version.

Besides his first *Pèlerinaige de l'homme* in its two versions, Deguilleville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Sowle* (with poems by Hoccleve, already printed for the Society with that author's *Regement of Princes*), exists in the Egerton MS. 615,[5] at Hatfield, Cambridge (Univ. Kk. 1. 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addicions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier englisher's interesting Epilog in the Egerton MS. This prose englishing of the *Sowle* will be edited for the Society by Prof. Dr. Leon Kellner after that of the *Man* is finisht, and will have Gallopes's French opposite it, from Lord Aldenham's MS., as his gift to the Society. Of the Pilgrimage of Jesus, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Logeman has prepared for press, a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The net profits from these sales will be applied to the Society's Reprints.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be lookt on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englishing of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,[6] Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical

[1] These were printed in France, late in the 15th or early in the 16th century.
[2] 15th cent., containing only the *Vie humaine*.
[3] 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.
[4] 14th cent., containing the *Vie humaine* and the 2nd Pilgrimage, *de l'Ame*: both incomplete.
[5] Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny &c.—and damnd souls, fires, angels &c.
[6] Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.
Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi.

Homilies. The late Prof. Kölbing left complete his edition, for the Society, of the *Ancren Riwle*, from the best MS., with collations of the other four. Mr. Harvey means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent under General Zupitza, Colonel Kölbing, volunteers Hausknecht, Einenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandeis, &c. Scandinavia has also sent us Prof. Erdmann; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof. Paul Meyer—with Gaston Paris as adviser;—Italy, Prof. Lattanzi; Hungary, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Profs. Mead, Perrin, McClintock, Triggs, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

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# The Poems of Alexander Scott.

Early English Text Society.

Extra Series, LXXXV.

1902.

# The Poems of Alexander Scott.

EDITED FROM THE BANNATYNE MANUSCRIPT IN THE ADVOCATES' LIBRARY, EDINBURGH, AND THE MAITLAND MANUSCRIPT IN THE LIBRARY OF MAGDALEN COLLEGE, CAMBRIDGE,

BY

ALEXANDER KARLEY DONALD.

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# INTRODUCTION.

THE monks at a certain monastery were accustomed to listen at meal-times to a discourse on the life of one of the deceased members of their order. One day the reader gave out a name unfamiliar to them all, and he alarmed the hungry brethren by announcing that he would group his remarks under three headings. Firstly, What do we know of our deceased brother? Secondly, is his history authentic? Thirdly, can further light be expected? The alarm that dinner would grow cold was dispelled, as the reader proceeded to say that under the first head he had but one observation—That we know very little about the deceased brother; and as to the second, he stated that the little we did know was very doubtful; and under the third, his only remark was that it was extremely unlikely we shall ever know more. It is an unpleasant fact that this discourse might be made concerning several Scottish writers, and on none more appropriately than Alexander Scott.

His Poems are preserved mainly in the manuscript collection of Scottish poetry, which was made in 1568 by George Bannatyne to while away a time of enforced retirement when the city of Edinburgh was suffering from a visitation of plague. This enables us to say that the poems were all written before 1568. So far as I know Alexander Scott's name is not referred to in the writings of his contemporaries.[1] It is hardly possible to fix the dates of any of the

[1] David Irving, *The History of Scottish Poetry*, p. 418, quotes the lines below as perhaps referring to Scott. It is doubtful if they do. We do not know the date of the sonnet, though it cannot have been written much before 1570, as Montgomery was born about 1545.

Ye knaw ill guyding genders mony gees, [aberrations]
And specially in poets: for example,
Ye can pen out tua cuple and ye pleis,
Yourself and I, old Scot and Robert Semple:
Quhen we ar dead, that all our dayis bot daffis,
Let Christian Lyndesay wryt our epitaphis.

poems by internal evidence, except *The New Yeir Gift.* In the poem, *Quha lykis to luve,* there is a reference to an epidemic of plague then said to be raging: this may refer the poem to 1529, which was the first year in the century in which plague was rampant in Edinburgh, and it did not break out again until the time Bannatyne made his transcript of Scottish verse in 1568. The *Lament of the Maister of Erskyn* may refer to the Master of Erskyn who lost his life at the battle of Pinkie in 1547. From what Knox[1] says of him it seems that he was a man well known in society, and the *Lament* may have been written after the news of his fate had reached the capital. The poem of May has a reference to the dramatic entertainment of Robin Hood. There was a notable disturbance of the peace in Edinburgh in 1560 over this forbidden pastime, and it may be that the fifth stanza of the poem is an allusion to that event. Then there comes the verses to Queen Mary on her return to Scotland, and we may safely refer them to 1561, and judging from the matter of the verses we are inclined to think that they are the production of a man who had reached years of maturity and discernment, and who had become reminiscent.

I think it may be conjectured that Scott was born some time in the reign of James IV., and that he lived down to the time of Queen Mary, or perhaps to early in the reign of James VI.

Scott's love poems are among the best produced in Scotland in the sixteenth century. Some of them express in melodious verse genuine feeling; and there is a vein of sly humour which warns the fair ones not to give too much trouble in wooing. It was this gaiety of disposition which made Pinkerton speak of Scott as the Scottish Anacreon.

The satirical poems indicate a very low state of morals among both sexes; but Scott is not the only Scottish poet who castigates his countrymen. The reforming divines used to ascribe the low state of morals to French influences introduced by Queen Mary, at least such was the opinion Knox expressed in his *History of the Reformation,* Book IV., in a passage of sufficient interest to deserve quotation.

"In the verie tyme of the Generall Assemblie, thair cumis to publyct knawlege ane heinous murdour committed in the Courte, yea, not far from the Quenis awin lap; for ane Frenche woman, that servit in the Queneis chalmer had playit the hure with the Quenis

[1] *History of the Reformation,* Guthrie's Ed., 1898, at p. 87.

awin hipoticary. The woman conceveit and bare ane child quhome with commoune consent the father and the mother murthered. Yit wer the cryis of ane new borne barne hard; searche wes maid, the chylde and mowther wes baith deprehendit, and so wer baith the man and the woman dampned to be hangit upoun the publict streit of Edinburgh. The punischment was notable, because the cryme wes heinous. Bot yit wes not the courte purged of hureis and huredome, quhilk wes the fontane of sik enormiteis, for it wes weill knawin that schame haistit the mariage betwixt Johne sempill, callit the Danser, and Marie Levingstoune, surnameit the Lustie. What bruit the Maries and the rest of the dansaris of the Courte had the ballatis of that aige did witnes, quhilk we for modesteis sake omit. Bot this wes the commoune complaint of all godlie and wyse men, that giff thai thochht that sick ane Courte soulde lang continew, and giff thai luikit for no uther lyffe to cum, thay wald haif wissit thair soneis and dochteris rather to have bene brought up with fydlars and dansaris, and to have bene exerceit in flinging upone ane flure, and in the rest that thairof followis, than to haif bene nurisched in the companie of the godlie & exerceissit in vertew, quhilk in that Courte wes haittit, and fylthines not onlie maintenit, bot also rewairded. Witnes the Lordschip of Abercorne, the baronie of Authormortie, & diverse utheris pertenyng to the patrimonie of the Crowne, gyffin heritage to scouparis [skippers] dansaris, and dalliaris with damis. This wes the begyning of the regement of Marie Quene of Scottis, and thir wer the fructeis that sche brocht furth of France."

Whether Queen Mary really was responsible for a deterioration of morals is doubtful, as we find Dunbar in the reign of James IV. writing in a similar strain to Scott before Mary was born. The poem, *To luve vnluvit it is ane pane*, seems to show that Scott's wife was unfaithful; perhaps this embittered his feelings and caused him to denounce womankind in general. The satirical poems are not pessimistic; the poet seems to revel in unmasking the vices of the time; whether his victims amend or not, he is determined to publish their failings on the housetops.

*Ane New Yeir Gift* shows Scott to have been on the side of the reformation. The literature of the earlier generation was full of the wrongs suffered by the labouring classes. The *Complainte of Scotlande* sets forth how they were harassed by the clergy and the nobility; but the reformation movement did not mend matters, and Scott bitterly denounces the rapacity of those who under the pretence of religious reforms had seized the church lands, and placed a heavier burden on the backs of the peasants than they had to bear before.

Scott's poems have been several times printed. Allan Ramsay inserted seven in the *Evergreen*, 1724; Lord Hailes printed seven in

*Ancient Scottish Poems*, 1770; and James Sibbald in a *Chronicle of Scottish Poetry*, 1802, printed fifteen. There are three editions which are nearly complete. One by David Laing published in 1821; an edition printed for private circulation in Glasgow in 1882; and one by the Scottish Text Society, edited by Dr. James Cranstoun, which is by far the best of the three. There is also a modernized version of a number of the poems by William Mackean, Paisley, 1887.

I am bound to record my thanks to my friends, Alexander Morton, M.A., Kirkaldy, for the very valuable aid rendered in the preparation of this edition, especially in connection with the glossary, and James Pittendrigh MacGillivray, R.S.A., Edinburgh, for the drawings which decorate the volume.

*Bombay, Christmas 1900.*

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## The Wryttar to the Reidaris.

Ye reverend redaris, thir workis revolving richt,
Gif ye get crymis, correct thame to your micht
And curse na clark that cunnyngly thame wrait,
Bot blame me, baldly brocht this buik till licht
In tenderest tyme, quhen knawlege was nocht bricht,
Bot lait begun to lerne and till translait
My copeis awld, mankit, and mvtillait;
Quhais trewth, as standis, yit haif I, sympill wicht,
Tryd furth, thairfoir excuse sumpairt my estait.

[George Bannatyne.]

## 1.

# Ane new ȝeir gift, to the quene Mary, Quhen scho come first hame.

[19th August, 1561.]

Welcum! illustrat ladye, and oure quene;
Welcum! oure lyone with þe floure de lyce;
Welcum! oure thrissill *with* þe lorane grene;
Welcum! oure rubent roiss vpoun þe ryce;
Welcum! oure jem and joyfull genetryce;
Welcum! oure beill of albion to beir;
Welcum! oure plesand princes, maist of pryce;
God gif þe grace aganis þis guid new-ȝeir.

This guid new ȝeir, we hoip, *with* grace of god,
Sal be of peax, tra*n*quillitie, and rest;
This ȝeir sall rycht and ressone rewle þe rod,
Quhilk sa lang seasoun hes bene soir suppresst;
This ȝeir, ferme fayt*h* sall frelie be confest,
And all erronius questionis put areir,
To lauboure þat þis lyfe ama*n*g ws lest;
God gif þe grace aganis þis guid new-ȝeir.

Heirfore addres the dewlie to decoir,
And rewle thy regne *with* hie magnificence.
Begin at God to gar sett furth his gloir,
And of his gospell gett experie*n*ce,
Caus his trew kirk be had in reuere*n*ce;
So sall thy name and fame spred far and neir:
Now, this thy dett to do *with* diligence,
God gif þe grace aganis þis guid new-ȝeir.

[lf. 90, p. 241]

Welcome illustrious lady and our queen.

We hope this year will be peaceful,

and that right and reason, too long suppressed, will reign.

Beg God to set forth His glory, and get experience of His gospel, and cause His true Church to be reverenced.

Found thy reign on Wisdom, Justice, Fortitude, and Temperance.

Found on þe first four vertewus cardinall,
On wisdome, iustice, force, and temperans;
Applaud to prudent men, and principall
Off virtewus lyfe, thy wirschep till avance;
Waye iustice equale, without discrepance;
Strenth thy estait with steidfastnes to steir;
To temper tyme with trew continuance,
God gife þe grace aganis þis guid new-ȝeir.

Take counsel of the wise. Cleave to Christ.

Cast thy consate be counsale of þe sage,
And cleif to christ, hes kepit þe in cure,
Attingent now to twentye ȝeir of aige,
Preservand þe fra all misaventure.

Watch affairs with your own eyes.

Wald thow be servit, and thy cuntre sure?
Still on þe commounweill haif E and eir;

Protect the poor.

Preiss ay to be protectrix of þe pure;
So god sall gyde thy grace this gude new-ȝeir.

Staunch strife in thy estates, stablish them in constancy and love.

Gar stanche all stryiff, and stabill thy estaitis
In constance, concord, cherite, and lufe;
Be bissie now to banisch all debatis,
Betuix kirkmen and temporall men dois mufe;

[leaf 90 *b*, p. 242]

Banish quarrels between the clergy and laymen.

The pulling doun of policie reprufe,
And lat perversit prelettis leif perqueir;

Make thy prelates live honest lives.

To do the best, besekand god above,
To gife the grace aganis þis guid new-ȝeir.

Proclaim that none but the learned shall be allowed to dispute about Holy Writ.

Att croce gar cry be oppin proclamatioun,
Vndir grit panis, þat nothir he nor scho,
Off halye writ, haif ony disputatioun
Bot letterit men, or lernit clerkis þerto;
For lymmer lawdis, and litle lassis lo,
Will argūn bayth with bischop, preist, and freir:
To dantoun þis, thow hes aneuch to do,
God gife þe grace aganis þis gude new-ȝeir.

Chide wicked pastors who live unchaste lives.

Bot wyte the wickit pastouris wald nocht mend;
Thair vitious leving all þe warld prescryvis,
Thaj tuke na tent þair traik sould turne till end,
Thaj wer so proud in þair prerogatyvis;

For wantonnes thay wald nocht wed na wyvis,
Nor ȝit leif chaste, bot chop and change þair cheir:
Now, to reforme þair fylthy licherous lyvis,
God gife þe grace aganis þis guid new ȝeir.

Thaj brocht þair bastardis, with þe skrufe thaj skraip
To blande þair blude with barrownis, be ambitioun!
Thaj purchest pithles pardonis fra þe paip,
To caus fond folis confyde he hes fruitioun
As god, to gif for synnis full remissioun,
And saulis to saif frome suffering sorowis seir;
To sett asyde sic sortis of superstitioun,
God gife þe grace aganis þis gude new-ȝeir.

They have married their bastards into noble families, and have bought pardons for their sins from the Pope.

Thaj lost baith benefice and pentioun þat mareit,
And quha eit flesch on frydayis was fyre-fangit;
It maid na miss quhat maidinnis þaj miscareit
On fasting dayis, thaj wer nocht brint nor hangit;
Licence for luchrie fra þair lord belangit
To gif indulgence, as the devill did leir;
To mend þat menȝe hes sa monye mangit,
God gife þe grace aganis þis guide new-ȝeir.

They refrained from marriage to keep their benefices, but seduced our maidens.

Make them amend their ways.

Thaj lute thy liegis pray to stokkis and stanes
And paintit paiparis, wattis nocht quhat þaj meine;
Thaj bad þame bek and bynge at deid mennis banes;
Offer on kneis to kiss, syne saif þair kin:
Pilgrimes and palmaris past with þame betuene,
Sanct Blais, Sanct Boit, blait bodeis ein to bleir:
Now to forbid þis grit abuse, hes bene,
God gife þe grace aganis þis guid new-ȝeir.

They taught thy people to pray to stocks and stones and painted papers, and to worship relics to save their kindred's souls.

Forbid these abuses.

Thaj tyrit god with tryfillis, tvme trentalis,
And daifit him with daylie dargeis,
With owklie abitis, to augment þair rentalis,
Mantand mort-mvmlingis, mixt with monye leis.
Sic sanctitude was sathanis sorcereis
Christis sillie scheip and sobir flok to smeir:
To ceiss all sindrye sectis of hereseis,
God gif þe grace aganis þis guid new-ȝeir.

They tired God with their trentals, diriges, and obits,

and misled Christ's flock.

[lf. 91, p. 243]
I shall not meddle with the mass; it is too deep for me.

With mess nor matynes nowayis will I mell,
To iuge þame iustlie passis my ingyne;
Thaj gyde nocht ill that governis weill þame sell
And lelalie on lawtie layis þair lyne:
Dowtis to discus for doctouris, ar devyne
Cunnyng *in* clergie to declair þame cleir:
To ordo*ur* this, the office now is thyne,
God gife þe grace aganis þis gude new-ȝeir.

The faithful take instruction from God's word as bees take honey from the flowers.

As beis takkis walx and honye of the floure,
So dois þe fayth*f*ull of goddis word tak frute;
As waspis ressauis of þe same bot soure,
So reprobatis christis buke dois rebute:
Wordis w*ith*out werkis availȝeis no*ch*t a cute:
To seiss thy subiectis so *in* lufe and feir,
That rycht and reasoun *in* thy realme may rute,
God gife þe grace aganis þis gude new-ȝeir.

See that justice and reason take root in thy kingdom.

The epistles and gospels are preached,

The epistollis and ev*an*gelis now ar prechit,
But sophistrie or ceremoneis vaine;
Thy pepill, maist p*air*t, trewlie now ar techit
To put away idolatrie prophaine:
Bot *in* sum hartis is gravit new agane,
Ane image callit Cuvatyce of Geir:
Now, to expell þat idoll, standis vp plane,
God gif þe grace aganis þis gude new-ȝeir.

idolatry is denounced,

but covetousness is springing up in some hearts—Root it out!

Some go to church and sing psalms,

For sum, ar sene at sermonis, seme sa halye,
Singand Sanct Dauidis psalter on *þair* bukis,
And ar bot biblistis fairsing full þair bellie,
Bakbytand ny*ch*tbo*uris* noyand þame in nwikis,
Ruging and raifand vp kirk re*n*tis lyke ruikis;
As werrie waspis aganis goddis word makis weir:
Sic christianis to kis w*ith* chanteris kuik*is*,
God gife þe grace aganis þis gude new-ȝeir.

but they are hypocrites and think only of their bellies, they are backbiters, and rack renters.

Debts are increased by cunning,

Dewtie and dettis ar drevin by dowbilnes,
Auld folkis ar flemit fra ȝung fayth professo*uris*;
The grittest ay, the grediar I gess
To plant quhair preistis and p*er*sonis wer possesso*uris*,

Teindis ar vptane be testament transgressouris,
Credence is past off promeiss, thocht thaj sweir:
To punisch papistis and reproche oppressouris,
God gif þe grace aganis þis gude new-3eir.

Pure folk ar famist with thir fassionis new,
Thaj faill for falt þat had befoir at fouth
Leill labouraris lamentis and tennentis trew,
That þaj ar hurt and hareit north and south:
The heidismen hes 'cor mundum' in þair mouth,
Bot nevir with mynd to gif þe man his meir;
To quenche thir quent calamiteis so cowth,
God gife þe grace aganis þis gude new-3eir.

Protestandis takis þe freiris auld antetewme,
Reddie ressauaris, bot to rander nocht;
So lairdis vpliftis mennis leifing ouir thy rewme,
And ar rycht crabit quhen thay crave þame ocht;
Be thaj vnpayit, thy pursevandis ar socht,
To pund pure communis corne and cattell keir:
To wisy all þir wrangus workis, ar wrocht,
God gife þe grace aganis þis gude new-3eir.

Paull biddis nocht deill with thingis idolatheit,
Nor quhair hypocrasie hes bene committit,
Bot kirk-mennis cursit substance semis sweit
Till land-men, with þat leud burd-lyme ar lyttit;
Giff thow persave sum sen3eour, it hes smittit,
Solist þame softlie nocht to perseveir:
Hurt nocht þair honour, thocht thy hienes witt it
Bot graciouslie forgife þame þis gude 3eir.

Foirgifanis grant, with glaidnes and gude will,
Gratis till all into 3our parliament;
Syne stabill statutis, steidfast to stand still,
That barrone, clerk, and burges be content.
Thy nobillis, erlis, and lordis consequent
Treit tendir, to obtene þair hartis inteir;
That þaj may serve and be obedient
Vnto thy grace, aganis þis gude new 3eir.

133 teinds [tithes] are raised.

136 Punish papists, reprove oppressors.

137 The poor are famishing,

141 loyal labourers and honest farmers are injured and driven from their homes.

144 Right their wrongs!

145 The Protestants are like the Friars, they take all they can get.

149 The landlords raise rents, [leaf 91 b, p. 244] and ask for the help of your officers to seize their tenants' cattle.

152

153 Paul condemns idolatry and hypocrisy.

157 The property of the clergy is coveted by the laymen;

160 bid them hands off.

161 Grant pardon to all:

165 make nobles, clergy, and burgesses content.

168

Sen so thow sittis in saitt superlatywe,
Make all classes attend to their own business,
Caus everye stait to þair vocatioun go,
Scolastik men þe scriptouris to descrywe,
And maiestratis to vse þe swerd also,
Merchandis to trafique, and travell to and fro
Mechanikis wirk, husbandis to saw and scheir;
and wealth will increase.
So sal be welth, and weilfaire without wo
Be grace of God aganis þis guid new 3eir,

Let the land prepare
Latt all thy realme be now in reddines,
With coistlie clething to decoir thy corss;
3ung gentilmen for dansing þame address,
With courtlie ladyes cuplit in consorss;
for your wedding this year.
Frak ferce gallandis for feild gemmis enforss;
Enarmit knychtis at listis with scheild and speir,
To fecht in barrowis bayth on fute and horss,
Agane thy grace gett ane guidman þis 3eir.

Ambassadors from princes and kings will arrive with offers of marriage.
This 3eir sal be imbassatis heir belyffe
For mariage, frome princes, dukis, and kingis;
This 3eir, within thy regioun, sall aryfe,
Rowtis of the rankest þat in Europ ringis;
This 3eir bayth blythnes, and abundance bringis
Naveis of schippis, outthrocht the sea to sneir,
With riches, raymentis, and all royall thingis,
Agane thy grace get ane gudeman þis 3eir.

If old saws be true the person that shall possess all Britain
Giffe sawis be suth to schaw thy celsitude,
Quhat berne sould bruke all bretane be þe see?
The prophecie expreslie dois conclude—
"The frensch wyfe of the brucis blude suld be":
Thow art be lyne, fra him the nynte degree,
And wes king frances pairty, maik, and peir;
shall spring from thee.
So be discente, þe same sowld spring of þe,
By grace of god agane this gude new 3eir.

Cast thyself on Christ; cherish thy people,
[If. 92, p. 245]
He will lend thee children,
Schortlie to concluid, on christ cast thy confort,
And chereis þame, þat thou hes vnder charge;
Suppone maist sure he sall þe send support,
And len þe lustie liberos at large:

Beleif þat lord may harbary so thy bairge,
To mak braid britane blyth as bird on breir,
And þe extoll *with* his triu*m*phand targe,
Wictoriuslie agane þis guid new ȝeir.

and harbour so thy barge as to make broad Britain glad.

L'envoy.

Prudent, maist gent, tak tent, and prent þe wordis
Intill this bill, with will thame still to face
Quhilkis ar no*ch*t skar to bar on far fra bowrdis[1]
Bot leale, but feale; may haell avaell thy grace!
Sen lo, thow scho, þis to now do, hes place,
Resaif swaif, and haif ingraif it heir:
This now, for prow, þat þow, sweit dow, may brace,
Lang space, *with* grace, solace, and peace, þis ȝeir.

[1 MS. 'bawrdis']

Lectori.

Fresch, fulgent, flurist, fragrant flour formois,
Lantern to lufe, of ladeis lamp and lot,
Cherie maist chaist, cheif charbucle and chois;
Smaill sweit smaragde, smelling but smit of smot:
Noblest nato*ur*, nurice to nurtour; not[e]
This dull indyte, dulce dowble dasy deir,
Send be thy sempill servand Sanderris Scott:
Greting grit god to grant thy grace gude ȝeir.

## 2.

[leaf 130, p. 319]

# The iusting and debait vp at the Drum, betuix Mr Adamsone, and Johnie Sym.

A lady was the cause of the tournament.

The grit debait and turnament,
Off trewth no toung can tell,
Wes for a lusty lady gent,
Betuix twa freikis fell;
For mars the god armipotent
Was nocht sa ferss himsell,
Nor hercules, that aikkis vprent
And dang the devill of hell / with hornis;
Vp at the Drum that day.

The twelve peers [of Charlemagne] did not do such doughty deeds as these two knights.

Doutles wes nocht so duchty deidis
Amangis the dowsy peiris,
Nor ȝit no clerk in story reidis
Off sa tryvmphand weiris;
To se so stowtly on their steidis
Tha stalwart knychtis steiris
Quhill bellyis bair for brodding bleidis
With spurris als scherp as breiris / and kene;
Vp at the Drum that day.

Neither would yield, so the day and place of battle were named.

Vp at the Drum the day wes sett
And fixt wes þe feild,
Quhair baith thir noble chiftanis mett
Enarmit vndir scheild;
Thay wer sa haisty and sa hett,
That nane of thame wald ȝeild,
Bot to debait, or be doun bett
And in the quarrell keild / or slane;
Vp at the Drum þat day.

Thair wes ane bettir and ane worss
I wald þat it wer wittin,
For William wichttar wes of corss
Nor Sym, and bettir knittin.
Sym said he sett no*cht* by his forss
Bot hecht he sowld be hittin,
And he micht counter Will on horss,
For sym wes bettir sittin / nor Will;
Vp at the Drum that day.

Of the two William was the heavier, but Sym sat better on horseback.

To se the stryfe come ȝunkeirs stowt,
And mony gal*l*art ma*n*;
All denteis deir wes thair but dowt,
The wyne on broich it ran:
Trumpettis and schalmis w*ith* a schowt
Playid or the rink began;
And eikwall juges satt abowt
To se quha tynt or wan / the feild;
Vp at the Drum that day.

Many came to see the fight. The trumpets sounded, and the judges took their seats.

W*ith* twa blunt trincher speiris squair,
It wes thair interpryiss
To fecht, w*ith* baith thair facis bair,
For lufe, as is the gyiss:
Ane freynd of thair*is* throw hap come thair,
And hard the rumor ryiss;
Quha stall away thair styngis bath clair,
And hid in secreit wayiss / For skaith;
Vp at [the Drum that day].

[leaf 130 *b*, p. 320] They were to fight with spears, but some one hid the weapons.

Strang me*n* of armes and of micht,
Wer sett thame for to sidder;
The harrald*is* cryd, "God schaw the rycht,"
Syne bad thame go togidder.
"Quhair is my speir?" sayis sym the knycht,
"Sum ma*n* go bring it hidder;"
But wald they tary thair all nycht,
Thair lanciss come to lidder / & slaw;
Vp at [the Drum that day].

The heralds cried, "God, show the right," and bade them fight. Sym asked for his spear, but it could not be found.

He jumped from his horse,

Sym flew als fery as a fowne,
Doun fra the horss he slaid,

cursing the hider.

Sayis, "he sall rew my stalf hes stowin,
For I sal be his deid."

William vowed to the peacock.

William his vow plicht to the powin
For favour or for feid,
"Als gude the tre had nevir growin,
Quhairof my speir wes maid / to just";
Vp at [the Drum that day].

The two knights retired to eat,

Thir vowis maid to syn and mone,
They raikit baith to rest,
Thame to refress *with* thair disione,
And of thair armour kest,
No*cht* knawing of the deid wes done;

but they found the fire that was to cook their food had been put out.

Quhen thay suld haif fairin best,
The fyre wes pischt out lang or none,
Thair de*n*naris suld haif drest / and dicht;
Vp at [the Drum that day].

Enraged at being fooled they swore vengeance,

Than wer thay movit owt of mynd,
Far mair than of beforne;
Thay wist no*cht* how to get him pynd,
That thame had drevin to skorne.
Thair wes no deth mycht be devynd,

and said the culprit should dearly pay for his work.

But ethis haif thay sworne,
He suld deir by, be thay had dynd,
And ban that he was borne, / or bred;
Vp at the Dru*m* þat day.

[leaf 131, p. 321]

They go on to Dalkeith where there is great feasting;

Than to Dalkeith thai maid thame boun,
Reidwod of this reproche;
Thair wes baith wyne and ve*n*nisoun,
And barrellis ran on broche:

and made a compact not to separate.

They band vp kyndnes in that toun,
Nane fra his feir to foche,
For thair wes nowdir lad nor loun
Mycht eit ane baikin-loche / For fowness;
Vp at Dalkeith þat day.

Syne eftir denner raiss the din,
And all the toun on steir:
William wes wyiss, and held him in,
For he wes in a feir;
Sym to haif bargan cowld no*ch*t blin,
Bot bukkit Will on weir,
Sayis, "gife thow wald this lady win,
Cum furth and brek a speir / w*ith* me";
Vp at Dalkey*th* þat day.

After dinner Sym incites William,

This still for bargan Sym abyddis,
And schowttit Will to schame;
Will saw his fais on baith the syddis,
Full fair he dred for blame:
Will schortly to his horss he slydis,
And sayis to Sym be name,
"Bettir we bath wer byand hyddis
"And weddir sky*n*nis at hame / nor heir";
Vp at [Dalkeith þat day].

and tries to shame him into a fight.

Will answers that they would be better employed buying hides at home than in what they are doing.

Now is the growme that wes so grym
Rycht glaid to leif in lie:
"Fy, theif, for schame," sayis littill Sym,
"Will thow no*ch*t fecht w*ith* me?
"Thow art moir lerge of lyth and lym,
"Nor I am, be sic thre,"
And all the feild cryd, fy on him!
Sa cowartly tuk the fle / for feir;
Vp at [Dalkeith that day].

Sym chides Will,

and the people mock at him.

Than every ma*n* gaif Will a mok,
And said, he wes our meik:
Sayis Sym, "send for thy broder Jok,
"I sall no*ch*t be to seik;
"For wer ȝe foursum in a flok,
"I compt ȝow no*ch*t a leik,
"Tho*ch*t I had rycht no*ch*t but a rok
"To gar ȝour rumpill reik / behynd,"
Vp at Dalkeith þat day.

Sym asks Will to send for his brother, and says he would fight both of them, even if he had only a distaff.

[leaf 131 *b*, p. 322]

Thair wes richt nocht bot haif and ga,
With lawchter lowd thay lewche,
Quhen they saw sym sic curage ta,
And will mak it sa twche:
Sym lap on horsback lyk a ra,
And ran him till a huche,
Sym challanges Will to ride down a steep brae, Sayis "William, cum ryde doun this bra,
Thocht ȝe suld brek ane bwche / Fo[r] lufe"
Vp at [Dalkeith this day].

and then gallops down himself; Sone doun the bra Sym braid lyk thunder,
And bad Will fallow fast;
To grund, for fersness, he did funder,
half way down Sym's horse stumbled. Be he midhill had past.
William saw Sym in sic a blunder,
To ga he wes agast;
Will is too afraid to follow. For he affeird, it wes na winder
His cursour suld him cast / and hurt him,
Vp [at Dalkeith that day].

The people call on Will to yield. Than all the ȝungkeiris bad Will ȝeild,
Or doun the glen to gang;
Sum cryd "the koward suld be keild;"
Sum doun the hewche he thrang;
Sum ruscht, sum rummyld, [and] sum reild;
Sum be the bewche he hang;
Thair avairis fyld vp all the feild,
They wer sa fow and pang, / with drafe
Vp [at Dalkeith that day].

John comes into the field armed with sword and buckler. Than gelly Johine come in a jak
To feild quhair he wes feidit,
Abone his brand ane bucklar blak,
Woe befall the man who feels his brand. He rides down the hill. Baill fell the bern thad bed it;
He slippit swiftly to the slak,
And rudly doun he raid it;
Befoir his curpall wes a crak
Culd na man tell quha maid it / For lawchtter
Vp at [Dalkeith that day].

Be than the bowgill gan to blaw,
For nycht had thame ourtane;
" Allaiss," said sym, " for falt of law,
That bargan get I nane."
Thuss hame with mony crak & flaw
Thay passid every ane;
Syne pairtit at the Potter-raw,
And sindry gaitis ar gane / to rest thame
Within the toun þat nycht.

It gets dark; after the bugle has sounded

they go homewards, and part at Potterow Port.

L'envoy.

[leaf 132, p. 323]

This Will was he, begyld the may,
And did hir merriage spill;
He promeist hir, to lat him play,
Hir purposs to fulfill;
Fra scho fell fow, he fled away,
And come na mair hir till;
Quhairfoir he tynt the feild that day,
And tuk him to ane mill, / to hyd him
As coward fals of fey.

Will was the man who beguiled the girl, and spoiled her marriage,

and then left her in the lurch.

This was why he had to run away and hide himself.

## 3.

## Of May.

[leaf 156 *b*, p. 372]

May is the moneth maist amene
For thame in Venus *scher*uice bene,
To recreat thair havy hartis:
May caussis curage frome the splene,
And every thing in May revartis.

In May the pleasant spray vpspringis;
In May the mirthfull maveiss singis;
And now in May to mady*n*nis fawis,
With tymmer wechtis to trip in ringis,
And to play vpcoill *with* the bawis.

In May gois gallandis bring in sy*m*mer,
And trymly occupyis thair ty*m*mer,
With "Hunts vp" every morni*n*g plaid.
In May gois gentill wemen gymmer,
In gardy*n*nis grene thair gru*m*is to glaid.

In May quhe*n* men ȝeid everichone,
*With* Robene Hoid and Littill Johne,
To bring in bowis and birkin bobbynis:
Now all sic game is fastlingis gone
Bot gif it be amangis clown robbynis.

Abbotis by rewll, and lord*is* but ressone,
Sic senȝeo*uris* tymis ourweill this sessone;
Vpoun thair vyce war lang to waik,
Quhais falsatt, fibilnes and tressone,
Hes rung thryis oure this zodiak.

In May begy*n*nis the golk to gaill;
In May drawis deir to doun and daill;
In May men mellis with famyny,
And ladeis meitis thair luvaris laill
Quhen Phebus is in Gemyny.

May is the month for those in the service of Venus.

The trees bud, the blackbirds sing; the maidens play with tabors and at upcoil.

The gallants play music.

Women dress more gaily to gladden their lovers.

In old times people used to perform in May, Robin Hood and Little John and the

Abbot of Unreason.

The cuckoo begins to sing in May.

Butter, new-cheis, and beir in May,
Cõmamis, cokkillis, curd*is* and quhay,
Lapstaris, lempettis, mussillis in schellis,
Grene leikis, and all sic me*n* may say,
Suppois sum of thame sourly smellis.

New dishes come in. [leaf 157, p. 373]

In May grit men w*ith*in thair bound*is*,
Sum halk*is* the walteris, sum w*ith* hound*is*
The hairis owt-throwch the forrestis cachis,
Syne efter thame thair ladeis found*is*,
To sent the rynnyng of the rachis.

Noblemen go out with hawks and hounds, and the ladies follow after.

In May frank archeris will affix
In place to meit: syne marrowis mix,
To schute at buttis at bankis & brais;
Sum at the reveris, sum at the prikkis;
Sum laich and to beneth the clais.

Archers go shooting.

In May sowld me*n* of amour*is* go,
To serf thair ladeis, and no mo,
Sen thair releis in ladeis lyis;
For sum may cum in favo*ur*is so,
To kiss his loif on buchone wyis.

Men should wait on their lady loves.

In may gois da*mm*osalis and da*mm*is
In gardyngis[1] grene to play lyk la*mm*is;
Sum at the bairis thay brace lyk billeis;
Sum ry*nn*is at barlabreikis lyk ra*mm*is,
Sum round abowt the standand pilleis.

Damsels and dames go out in the gardens for games.

In May gois madynis till Lareit,
And hes thair myn3onis on the streit,
To horss thame quhair the gait is ruch:
Sum at Inche-bukling-bray they meit,
Sum in the midd*is* of Mussilburch.

The maidens visit Loretto.

So May and all thir monethis thre,
Are hett and dry in thair degre;
Heirfoir 3e wantoun men in 3owth,
For helth of body now haif E,
No*cht* oft till mell w*ith* thankless mowth.

For health's sake

[1] MS. reads "gardyingis."

[leaf 157 *b*, p. 374]

Sen every pastyme is at plesure,
I counsale 3ow to mel *with* mesure,
And namely now, May, June, & Julij,
Delyt no*cht* lang in luvaris lesure,
But weit 3our lippis & labor hully.

delight not over much in the pleasures of love.

---

## 4.

## [O Lusty May, with Flora Quene.]

[leaf 229 *b*, p. 518]

O lusty May, w*ith* flora quene,
The balmy dropis frome Phebus schene,
Hail, lusty May!
Preluci*and* bemes befoir þe day,
Be that Diana growis grene,
Throwch glaidnes of þis lusty May.

Than esperus, that is so bricht,
Till wofull hairtis castis his ly*cht*,
W*ith* bankis that blumes on euery bray,
And schuris ar sched furt*h* of þ*air* sicht
Thruch glaidnes of this lusty May.

All nature rejoices in thee,

Birdis on bewis of every birth,
Reiosing nottis makand thair mirth,
Ry*cht* plesandly vpoun the spray
W*ith* fflurissingis our feild & firth
Thruch [glaidnes of thus lusty May].

All luvaris that ar in cair
To thair ladeis thay do repair,
In fresch mornyngis befoir the day,
And ar in mirth ay mair and mair,
Thruch glaidnes of this lusty May.

the gayest month of the year.

[1][Of every moneth in the year,
To mirthful May there is no peer;
Her glistring garments are so gay,
Your Lovers all, make merry cheer,
Through gladness of this lusty May.]

[1] *Cantus, Songs and Fancies.* I. Forbes, Aberdeen, 1682, leaf 11.

# Poems on the Pains and Pleasures of Love.

## 5.

### [Luve preysis but comparesone.]

Luve preysis, but comparesone, 1 [leaf 213 *b*, 486]
Both gentill, sempill, generall; Love conquers gentle and simple,
And of fre will gevis waresone,
As fortoun chansis to befall:
For luve makis nobill ladeis thrall, 5 and makes the noble the thrall of the base born.
To bassir men of birth and blud;
So luve garris sobir wemen small,
Get maistrice our grit men of gud. 8

Ferme luve, for fauour, feir, or feid, 9
Of riche nor pur to speik suld spair;
For luve to hienes hes no heid,
Nor lychtleis lawlines ane air;
But puttis all personis in compair, 13 Love puts all on an equality.
This prowerb planely for till preue,
That men and wemen, less and mair,
Ar cumd of Adame and of Eue. 16

So thocht my lyking wer a leddy, 17 Though I were of low degree and my love of high, my service would be as good as a duke's.
And I no lord, ȝit nocht þe less
Scho suld my serwyce find als reddy
As duke to duches docht him dress;
For as prowd princely luve express 21
Is to haif souerenitie;
So serwice cumis of sympilness,
And leilest lufe of law degre. 24

Therefore no man should lack the art of love.

So luvaris lair no leid suld lak;
A lord to lufe a silly lass,
A leddy als for luf to tak
Ane proper page hir tyme to pass:
For quhy as bricht bene birneist brass
As siluer wrocht at all dewyss;
And als gud drinking out of glass
As gold, thocht gold gif grittar pryss.

Should I show these verses?

No! I am afraid she will be dis-pleased.

Suld I presome þis sedull schaw,
Or lat me langouris be lamentit?
Na! I effrey for feir and aw,
Hir comlie heid be miscontenttit.
I dar nocht preiss hir to present it;
For be scho wreth I will nocht wow it,
But pleiss hir prowdens to imprent it,
Scho may persaue sum inglis throw it.

---

## 6.

## [Haif hairt in hairt, ȝe hairt of hairtis, haill.]

[leaf 228, p. 515]

Sweetheart, have my heart,

*Haif hairt in hairt, ȝe hairt of hairtis, haill;*
*Trewly sweit hairt, ȝour hairt my hairt sal haif;*
*Expell deir hairt my havy hairtis baill;*
*Praying ȝow hairt quhilk hes my hairt in graif,*
*Sen ȝe sweit hairt, my hairt may sla & saif,*
*Lat nocht deir hairt my leill hairt be forloir,*
*Excelland hairt, of every hairtis gloir.*

let it not be lost.

My heart is glad to serve you;

*Glaid is my hairt, with ȝow sueit hairt to rest,*
*And serue ȝow hairt, with hairtis observance;*
*Sen ȝe ar, hairt, with bayth our hairtis possest,*
*My hairt is in ȝour hairtis gouernance;*

do with it as you will,

*Do with my hairt, ȝour hairtis sweit plesance,*
*For is my hairt thrall ȝour hairt vntill;*
*I haif no hairt contrair ȝour hairtis will.*

*Sen ȝe haif hairt, my faythfull hairt, in cure,*
*Vphald þe hairt, quhilk is ȝour hairtis awin;*
*Gif my hairt be ȝour hairtis scheruiture,*
*How may ȝe thoill ȝour trew hairt be ourthrawin?*
*Quhairfoir sweit hairt nocht suffer so be knawin,*
*Bot ȝe be, hairt, my hairtis reiosing,* and be my heart's rejoicing.
*As ȝe ar hairt of hairtis conforting.*

[*Anon.*]

---

## 7.

## The anschir to the ballat of hairtis.

[leaf 235 *b*, p. 526]

Considdir, hairt, my trew intent,
Suppois I am nocht eloquent
To wryt ȝow anschir responsyve;
ȝour scedull is so excellent,
It passis far my wyttis fyve.

For quhy it is so full of hairtis
That myne within my bosum stairtis,
Quhen I behald it rycht till end;
And for ilk hairt, ane hundreth dertis
Outthrow my hairt, to ȝow I send.

This woundit hairt, sweit hairt, ressaif, — Receive this wounded heart,
Quhilk is deir hairt abone þe laif
ȝour faythfull hairt, with trew intent; [leaf 236, p. 527]
Ane trewar hairt may no man haif,
Nor ȝit ane hairt moir permanent.

Ane hairt it is without dissait; — 'tis free from deceit,
It is þe hairt to quhome ȝe wret
The misseif full of hairtis seir;
It is ane hairt bayth air & lait
That is ȝour hairtis presoneir.

It is ane hairt, full of distres;
Ane cairfull hairt all confortles; — but sad, comfortless,
Ane penseve hairt in dule & dolour,
Ane hairt of wo & haviness; — and woful,
Ane mirthles hairt without mesour.

It is ane hairt bayth firme & stabill
Ane hairt without fenzeit fabill;
though constant. Ane constant hairt bayth trest & trew;
Ane sure hairt set in to sabill;
Ane wofull hairt bot gif ze rew.

It is ane hairt þat zour hairt servis;
It dies for your sake, though it has never offended you. Ane hairt for lufe of zour hairt stervis;
Ane hairt þat nevir zow offendit;
Ane hairt of zouris bayth vane & nervis;
Ane hairt but solace bot gif ze send it.

It is na gravit hairt in stone,
In siluer, gold, nor evir bone;
Nor zit ane payntit symlitud;
It is a living heart of flesh and blood. Bot this same verry hairt allone,
Within my breist of flesch and blude.

Thairfoir, sueit hairt, send me þe hairt
That is in to zour breist inwart;
And nocht thir writtin hairtis in vane;
Let us exchange our hearts. Bot zour hairt to my hairt rewert,
And send me hairt for hairt agane.

---

## 8.

## [Hence, hairt, with hir þat mȳst departe.]

[leaf 235, p. 525]
Hence, heart, to thy sovereign lady, Hence, hairt, with hir þat most departe,
And hald the with thy souerane;
For I had lever want ane harte,
Nor haif the hairt þat dois me pane:
Thairfoir, go, with thy lufe remane,
And lat me leif thus vnmolest,
and abide with her thou lovest best, And se þat thow cum nocht agane,
Bot byd with hir thow luvis best.

[leaf 235 *b*, p. 526]
who hast departed Sen scho, that I haif scheruit lang,
Is to depairt so suddanly;
Address the now, for thow sall gang
And beir thy lady cumpany:

Fra scho be gon, hairtless am I;
For quhy thow art *with* hir possest;
Thairfoir my hairt! go hence in hy,
And byd *with* hir thow luvis best.

Thoc*h*t this belappit body heir
Be bound to sc*he*ruitude and thrall,
My fathfull hairt is fre inteir,
And mynd to serf my lady at all:
Wald god þat I wer perigall
Vnder þat redolent ross to rest!
Ȝit at þe leist, my hairt thow sall
Abyd *with* hir thow lufis best.

Sen in Ȝour garth þe lilly quhyte
May noc*h*t remane amang þe laif,
Adew! þe flour of haill delyte,
Adew! þe succour þat ma me saif,
Adew! þe fragrant balme suaif,
And lamp of ladeis lustiest
My fayt*h*full hairt scho sall it haif,
To byd *with* hir it luvis best.

Deploir, Ȝe ladeis cleir of hew
Hir absence, sen scho most dep*ar*te,
And specialy Ȝe luvaris trew
That woundit bene *with* luvis darte:
For su*m* of Ȝow sall wa*n*t ane harte
Alsweill as I; þairfoir at last
Do go *with* myn, *with* mynd inwart,
And byd *with* hir thow luvis best.

in haste.

Though my body is in servitude,

my heart is free,

and it shall serve her.

The lily must fade,

but my faithful heart shall still be true.

Deplore the loss,

ye lovers,

for you may be left as I.

---

## 9.

## [Quha is perfyte to put in wryt.]

Quha is p*er*fyte / to put in wryt
The inwart murny*n*g & mischance;
Or to indyte / þe grit delyte
Of lustie lufis obsc*he*rwance?
Bot he þat may certane / pacie*n*tly suffir pane /
To wyn his souerane / in reco*m*pance.

[leaf 236, p. 527]

Who can write of loves' pains and pleasures?

I have experienced both.

Albeid I knaw / of luvis law
The plesour & the panis smart;
ȝit I stand aw / for to furthschaw
The quyet secreitis of my harte:
[leaf 236 *b*, p. 528]
For it may fortoun raith / to do hir body skaith /
Quhilk wait þat of þame baith / I am expert.

S[c]ho wait my wo / that is ago,
Scho wait my weilfair and remeid,
My lady knows I am her loyal lover.
Scho wait also / I lufe no mo
Bot hir the well of womanheid:
Scho wait withouttin faill / I am hir luvar laill /
Scho hes my hairt alhaill / till I be deid.

That bird of bliss / in bewty is,
In erd þe only a per se,
Quhais mowth to kiss / is worth, I wiss,
The warld full of gold to me:
My only care is to please her.
Is nocht in erd I cure, / bot pleiss my lady pure /
Syne be hir scheruiture / vnto I de.

Scho hes[1] my lufe / at hir behufe;
My heart is hers,
My hairt is subiect, bound, & thrall;
For scho dois moif / my hairt aboif, /
To se hir proper persoun small:
Sen scho is wrocht at will / that natur may fulfill /
and my body too.
Glaidly I gif hir till / body and all.

Thair is nocht wie[2] / can estimie
Love's labours have made me sorrowful.
My sorrow and my sichingis sair;
For I am so / done fathfullie
In fawouris with my lady fair,
That baith our hartis ar ane / luknyt in luvis chene /
And evirilk greif is gane / for evir mair.

[1] Originally "is" in MS.; altered in a later hand to "hes."
[2] Originally "wicht" in MS.; altered in same hand to "wie."

## 10.

## [I wil be plane and lufe affane.]

I wil be plane / and lufe affane
  For as I mene / so tak me;
Gif I refrane / for wo, or pane
  *3our* lufe certane / foirsaik me.

Gif trew report / to 3ow resort
  Of my gud port / so tak me;
Gif I exort / in evill sort
  *With*out confort / forsak me.

Gif diligen*s* / in *3our* presens
  Schaw my pretens / so tak me;
Gif negligens / in my absens
  Schaw my offens / forsaik me.

*3ouris* and no mo / quhair evir I go
  Gif I so do / so tak me
Gif I fle fro / & dois no*cht* so
  Evin as *3our* fo / forsaik me.

Gif I do prufe / þat I 3ow luf
  Nixt god abufe / so taik me,
Gif I remufe / fra 3our behufe
  *With*out excuss / foirsaik me.

Be land or se / quhair evir I be
  As 3e fynd me / so tak me;
And gif I le / & from 3ow fle
  Ay quhill I de / forsaik me.

It is bot waist / mo word*is* to taist
  3e haif my laist / so tak me
Gif 3e our cast / my lyf is past
  Ewin at þe last / forsaik me.

My deir, adew / most cleir of hew
  Now on me rew / & so tak me;
Gif I p*er*sew / & beis no*cht* trew
  Cheiss 3e ane new / & forsaik me.

[leaf 237 *b*, p. 530]

I'll declare my love.

If I prove it: accept me.

If I'm untrue: reject me.

## 11.

## [Only to 3ow in erd that I lufe best.]

[leaf 237 *b*, p. 530]
I commend myself to you whom I love, best.

Only to 3ow in erd that I lufe best, 1
I me *com*mend ane hundreth thowsand syiss;
Exorting 3ow, *with* pensyfe hairt opprest,
As 3e ar scho quhom in my confort lyiss,
Gif I misvse my pe*n*, or done dispyss 5
Ocht at this tyme, will God I sall amend,
Protesting this ballat 3e attend. 7

Some lovers delight in graceful speech;

Sum luvaris thame delytis till indyte 8
Fair facound speich, blandit *with* eloquence;
And v*þir* sum dois sett *þair* wit p*er*fyte
To pleiss *þair* ladeis *with* all *þair* diligens,
Sum luffaris wantis, throw *þair* negligens, 12

others, through want of it, fail to win their ladies.

For falt of speich, the lufe of his maistres,
*With*out hir witting [he is] in distress. 14

As to my p*ar*te, my lusty lady schene, 15

I feel such great distress

Throw laik of speich, I thoill ry*cht* grit distress;
Bayt*h* ny*cht* & day, hard persit to *þe* splene
*With* deidly dert, and can find no redress;

that I must declare it

This me behuffis my panis to express; 19
Or tha*n*, knaw ry*cht* weill, but wird*is* moir,
That crewell dert out[t]hrow my hart wald boir. 21

rather than smart.

Rathir nor smart / I mon my harme reweill 22
To 3ow my hairt / quha ma my baill*is* beit;
For & 3e start / adew all warldly weill!
Will 3e rewart / my cairis ar *com*pleit.
Tuiching 3*our* p*ar*te / I prey 3ow be discreit, 26

[leaf 238, p. 531]
If you pity me, I shall be true until death parts us.

For eftirwart / gif 3e vpoun me rew,
Quhill deid dep*ar*te / my lyfe I sal be trew. 28

Secreit alswa / in every man*er* sort, 29
For weill nor wa / sall ony knaw *our* mynd?

Be not backward to comfort your servant.

Than be no*cht* thra 3our *scher*wand to confort:
Sum ansch*ir* ma / as 3e ar gud and kynd, 32
That may me, fra / my lango*ur* appeill, *þat* is pynd,

And not[1] sla / me throw 3our negligence;
This I 3ow pra / for 3*our* he excellens.

Adew / ry*cht* trew / adew my deirest hairt;
Fairest of hew / for this tyme haif gud ny*cht*;
Remord & rew / and pondir weill my p*air*te,
Sen I p*er*sew / na thing of 3ow bot ry*cht*;
Quhilk gif 3e knew / my mynd as it is plicht,
3e wald subdew / 3our inwart tho*cht* & mynd,
And me reskew quhilk for 3our lufe is pynd.

If you knew my feelings you would grant my desire.

---

## 12.

## [Rycht as þe glass bene thirlit thrucht with bemis.]

Rycht as þe glass bene thirlit thru*cht* w*ith* bemis
Off Phebus fair prefulgent visage bricht,
Or [as] hornit Dyane with hir paly glemis,
Perssis the cluddis sabill in þe nicht;
And as the kocatrice keilis w*ith* hir sicht;
Rycht so þe bewty of my lady stound*is*
Out-throw*cht* my breist, vnto my hairt redound*is*.

[leaf 239 *b*, p. 534]

As Diana's pale beams pierce the black clouds, so my lady's beauty shoots into my heart.

Behaild how far cristall or diamant,
Jassink, jasp, ruby jem, or criselleit,
Carbunkile, emmerauld, perle, or athama*n*t,
Turcas, topas, marbill, or margareit,
Exceidis the barrat stonis in þe streit:
In lykwayis dois hir bewty vndegraid,
Transcend all vþiris, wyfe, wedow, or maid.

As a diamond to a common stone,

Espy richt so how far þe rosy gowlis
Passis the wallowit weidis in þe vaill;
Or sound of lark aboif þe revenous fowlis;
And somersday the nichtis hiemaill;
Or as ane galay gayest vndir saill
Bene plesandar nor taikles boitis small;
So is my lady lustiest of all.

or the voice of a lark to the croak of a raven, so is my love's beauty to that of other women.

[1] "not"; MS. reads "to."

## 13.

## "Vp, helsum hairt! thy rutis rais, & lowp."

[leaf 242 *b*, p. 540]

Be joyful, my heart,

Vp, helsum hairt! thy rutis rais, and lowp;
Exalt and clym *with*in my breist in staige;
Art thow no*cht* wantoun, haill, & in gud howp,
Fermit in grace, and free of all thirlaige,
Bathing in bliss, and sett in hie curaige?
Braisit in joy, no falt may the affray,

thou hast won thy lady's heart.

Having thy ladeis hart as heretaige,
In blenche-ferme ffor ane sallat every May:
So neid*is* thow nocht now sussy, sytt, nor sorrow,
Sen thow art sure of sollace evin & morrow.

Cupid, I am thy liege,

Thow Cupeid rewardit me *with* thiss;
I am thy awin trew liege, *with*owt tressone.
Thair levis no man in moir eiss, welth, and bliss,

I know no sadness.

I knaw no siching, sadnes, nor ȝit soun,
Walking, tho*cht*, lango*ur*, lamen*t*atioun,
Dolor, dispair, weiping nor jelosye;
My breist is woyd and purgit of pussoun;

I feel no pain.

I feill no pane, I haif no purgatorye;
Bot peirles, perfytt, paradisall plesour,
With mirry hairt and mirthfulnes but mesoure.

My lady, lord, thow gaif me for to hird:

I fondle my love,

*With*in myne armes I nureiss on the nycht;
Kissing, I say, my bab, my tendir bird,
Sweit maistres, lady luffe, & lusty wicht,
Steir, rewll, and gyder of my senssis richt!
My voice surmontis the sapheir cludis hie,
Thanking grit god of that tresso*ur* & micht.
I coft hir deir, bot scho fer derrer me,

who has committed herself to my care.

Quhilk hasard honor, fame in aventeur,
Co*m*mitting clene hir corse to me in cure.

We kiss and play and sport,

In oxsteris cloiss we kiss, and cossis hairtis,
Brynt in desyre of amouris play and sport;

[leaf 243, p. 541]

Meittand oure lustis, spreitles we twa dep*air*tis.
Prolong *with* lasar, lord, I the exhort

Sic tyme that we may boith tak our confort;
First for to sleip, syne walk *with*owt espyis;
I blame the cok, I plene the nicht is schort:
Away I went, my wache the cuschett cryis,
Wissing all luvaris leill to haif sic chance
That thay may haif ws in reme*m*brance.

and I blame the shortness of the night.

## 14.

## [How suld my febill body fure.]

*Bannatyne MS.*

How suld my febill body fure,
The dowble dolour I indure,
The mornyng and the grit mallure,
Can nane devyne;
Quhilk garris my bailfull breist com-
To se ane vþir haif þe cure, [bure
þat suld by myne.
For weill I wait wes nevir wicht,
Wald sa inforss his mynd & mycht,
To lufe & serf his lady bricht
And want hir syne,
As I do, martir day and nycht,
*With*out the only thing of rycht,
That [suld be myne].
War I of pissans for to prufe,
My lawty & my hairtly lufe,
I suld hir mynd to mercy mufe,
*With* sic propyne.
War all þe warld at my behufe,
Scho suld it haif, be god abufe,
That suld be myne.
Now quhome to sall I mak my mone,
Sen trew*th* & con*s*tans fynd I none,
For all the fathfull lufe is gone
Of femenene.
It wald vpross ane hart of stone,
To se me lost for lufe of one
That [suld be myne].

*Panmure MS.*

Houe sould my feible bodie fure
The double dolor þat I indure,
The murning & the great malure
Can not defin;
It dois my belful breist combure,
To see an other haue in cure
þat sould be myne.
For veil I vat vas neuer a vight,
þat culd inforce his mynd & mighte,
To loue & serwe his Lady brighte
& vant hir sine,
As I doe, martire day & nighte,
Vithout þat onlie thing of right,
That sulde be mine.
Ver I offe pussans for to prowe,
My lautie & my hairtlie lowe,
I suld hir mynd to mercie mowe,
Vith such propyne
Var al this vorld at my behowe,
She sould it haue, be god aboue,
For to be myne.
Noue quhome to sal I mak my mone,
Since treuthe & constans find I none,
For al the faithful loue is gone
Of feminine;
It vald oppresse ane hairt of stone,
To sie me die for hir alone
þat suld be mynne.

[Bann. MS., leaf 244 *b*, p. 544]

My lady loves another.

Would I could prove my loyalty.

To whom shall I complain?

It would crush a heart of stone to see me lost on account of my unkind love.

Who can raise my spirits?

Quha suld my dullit spreitis raiss, 29
Sen for no lufe my lady gaiss,
Bot and gud *sche*ruice my*cht* hir maiss
Scho suld inclyne. 32
I dre þe dollour and diseiss,
Quhen v*þir*is hes hir as thay pleiss,
That suld be myne. 35
I may p*er*saif þat weill be thiss 36
That all the blythnes, joy, and bliss,
The lusty, wantoun lyfe, I wiss,
Of lufe is hyne; 39
There is no remedy but patience.
And no remeid, sen so it iss,
Bot paciens, suppoiss I miss
That suld be myne. 42
For nobill*is* hes no*cht* ay renown, 43
Nor gentill*is* ay the gayest goun,
Thay cary victuall*is* to þe toun
That werst dois dyne:
Though I get to the bush, another eats the berry.
Sa bissely to busk I boun,
Ane v*þir* eitis the berry doun
That suld be myn[e]. 49
Quha wald the rege of ȝowtheid dant,
Let thame the court of luvaris hant,
And tha*m* as Venus subiect*is* grant
And keip hir tryme: 53
P*er*cha*n*ce thay sall find freindschip skan*t*,
And abill thair rewaird to want,
As I did myne. 56

Vha sal my dullit spreits rease 29
Since not for loue my lady gais
For & guid seruice might hir please
She vald inclynne. 32
I drie both dolor & desease,
& others has hir as they please,
þat suld be mynne. 35
Now I persaue right veil be this 36
þat al the blydnes, Ioy, and blysse,
The lustie, vantone life, I vysse,
Of loue is hynne; 39
*Quhat* remedie, since so it is,
Bot patiens, suppose I mysse
þat suld be mynne. 42
For nobles has not ay renunne, 43
Nor gentils ay the gayest gune;
They carie vitual to the tune
þat varst does dynne:
So bisilie to busse I bune
& uthers eats the berrie doune
þat sould be mynne. 49

[*Lines* 50 *to* 56 *not in Panmure MS.*]

## 15.

## [Marvilling in mynd, quhat ailis fortoun at me.]

[leaf 245, p. 545]
What ails Fortune at me?

Marvilling in mynd, quhat ailis fortoun at me,
And I ane *sche*rwand trew both day and ny*cht*,
I am bot deid sic dolour for to dre
So suddanly exylit frome hir sycht. 4
In all this warld thair is no erdly wycht
Moir fre, moir fre*m*mit, moir trest, & eik moir trew;
Sen I mon de, adew, luvaris, adew. 7

Dame Natur! I the wyt of all my pane,
That formit hes this flour so fair but feir,
All vertew in hir visage dois remane,
Bot merciles I go from ȝeir to ȝeir;
Scho is allon of price withouttin peir:
This ryall ross will nocht vpoun me rew;
Sen I mon de, adew, luvaris, adew.

I blame Dame Nature,

because my lady is ruthless.

My dullit hairt but dout may nocht indure,
My pane but peir, it perssis throw my hairt;
My lady fair, of me scho takis no cure,
Bot thoillis me to de in panis smart.
O Venus quene! thow causs hir mynd rewart:
For be þe graue, first lufe in to me grew;
Sen I mon [de, adew, luvaris, adew].

O Venus! make her relent.

Now lat me lady do quhat evir scho will,
Baith trest & trew my hairt sall nevir fel;
Small honor is, hir scherwand for to spill,
Sen þat my deth to hir may nocht awail;
Ane blenk of hir but dout wald mak me haill:
My hairt is gon, my face is paill of hew;
Sen I [mon de, adew, luvaris, adew].

A blink from her would make me whole.

Addew, addew, my dule and my delyte,
Adew, fairweill, my freind & eik my fo,
Adew, my pane & plesans most perfyte,
Addew, addew, my weill & eik my wo,
Fairweill, for now for euirmoir I go,
Fairweill, I will my sepultur persew;
Sen I mon de, addew, luvaris, adew.

## 16.

## [Departe, departe, departe.]

*Quod* Scott off þe Maister of Erskyn.

[leaf 245 *b*, p. 546]
Alas! I must leave my love.

Dep*a*rte, dep*a*rte, dep*a*rte,
Allace! I most dep*a*rte
Frome hir þat hes my hart,
With hairt full soir,
Aganis my will indeid,
And ca*n* find no remeid,
I wait the pa*n*is of deid
Ca*n* do no moir.

Happy I'll never be till I see her again.

Now most I go, allace!
Frome sicht of hir sueit face,
The grund of all my grace,
And souerane:
Quhat chanss that may fall me
Sall I nevir mirry be,
Vnto þe tyme I se
My sweit agane.

I go, and wait no*ch*t quhair, 17
I wandir heir and thair,
I weip and sichis rycht sair,
W*ith* panis smart;
Now most I pass away away 21
In wildirness & wilsu*m* way;
Allace! this wofull day
We suld dep*arte*. 24

My spreit dois quaik for dreid, 25
My thirlit hairt dois bleid, My pierced heart bleeds at the prospect of parting.
My panis dois exceid;
Quhat suld I say? 28
I wofull wycht allone,
Makand ane petouss mone,
Allace! my hairt is gone,
For evir and ay. 32

Throw langour of my sueit, 33
So thirlit is my spreit,
My dayis ar most co*m*pleit,
Throw hir absence: 36
Chryst, sen scho knew my smert,
Ingrawit in my hairt,
Becaus I most dep*arte*
Frome hir presens. 40

Adew, my awin sueit thing, 41 [leaf 286, p. 547]
My joy and co*n*forting, Adieu, my own sweet love.
My mirth and sollesing
Of erdly gloir: 44
Fair weill, my lady bricht,
And my reme*m*bra*n*ce rycht.
Fair weill, and haif gud nycht;
I say no moir. 48

## 17.

## [That evir I luvit allace þairfoir.]

[leaf 246, p. 547]

Alas, that ever I loved.

That evir I luvit, allace þairfoir,
This to be pynit *with* panis soir,
Thirlit throw every vane and boir
*With*out offenss
Chryst send remeid, I say no moir
Bot pacienss.

Grissel was not so patient as I.

Grissal was nevir so pacient
As I am for my lady gent,
For in my mynd I so imprent
Hir excellenss
That of my deid I am content
*With* pacienss.

How long shall I have to suffer?

How lang sall I this lyfe inleid?
That for hir saik do[1] suffer deid,
But confort of hir gudly heid
Or ȝit presens;
I say no moir, christ send remeid
*With* paciens.

I must betake me to patience, because I grow worse.

On pacie*n*s I mon p*er*forss,
Sen þat I go frome weill to worss,
Exorting chryst send hir remorss
Of conscienss
Sa crewaly hes keild my corss
But pacienss.

Patience overcomes my grief.

Paciens ourcu*m*is all,
And is ane vertew principall,
Sen I am bund to leif in thrall
*With* insolens,
I mon sustene quhat so befall
*With* pacienss.

[1] MS. reads "to."

But paciens I ȝow assure,
Nane may þe panis of lufe indure,
Nor ȝit in to that lufly bour
Mak residens,
*With*out thay preif baith sueit and sour
*With* paciens.

Without patience the pains of love cannot be endured.

Lufe is maid of sic ane kynd,
That be na forss it may be synd,
Bot only be of hu*m*mill mynd
*With* pa*r*manenss
To thoill, suppoiss þe hairt be pynd,
*With* pacienss.

The passion of love is too powerful to be sundered from the soul.

---

## 18.

## [Oppressit hairt, indure.]

Oppressit hairt, indure
In dolo*ur* and distress,
Wappit *with*out recure
In wo remidiless;
Sen scho is *mer*ciless,
And caussis all thy smert
Quhilk suld thy dolo*ur* dress;
Indure oppressit hairt!

[leaf 246 *b*, p. 548]
Heart, be patient,
since she is merciless.

Perforss tak paciens
And dre thy destany
To lufe but reco*m*pens
Is grit perplexitie;
Of thyne aduersitie
Wyt thyself and no mo,
For quhe*n* þat thow wes fre
Thow wald no*cht* hald þe so.

You should have kept your freedom.

You longed to test the power of love.

Thow la*n*git ay to prufe
The strenth of luvis lair,
And quhat kin thing wes lufe
Quhilk now sett*is* the so sair.
Off all thy wo and cair
It mend*is* the noc*h*t to mene,
Howbeid thow suld forfair,
Thyself þe causs hes bene.

[leaf 247, p. 549]
You freely chose her who slights thee now.

Quhe*n* thow wes weill at eiss
And subiect to no wicht,
Thow hir for lufe did cheiss
Quhilk settis thy lufe at licht;
And thoc*h*t thow knew hir slicht
ȝit wald thow [nocht] refrane,
Thairfoir it is bot rycht
That thow indure þe pane.

My whole body is oppressed;

Bot ȝit my corpss allace,
Is wra*n*gusly opprest
Be the in to þis cace
And broc*h*t to grit wanrest,
Quhy suld it so be drest,
Be the, and daly pynd?
Quhilk still it ay detest
Thy wantoun folich mynd.

why is this when I always detested thy wanton mind?

I always bade thee stay at home,

but thou wouldst rake in the mire without grasping what thou didst most desire.

The blenkyne of ane E
Ay gart the goif and glaik;
My body bad lat be,
And of thy siching slaik,
Thow wald noc*h*t rest bot raik
And lair the in þe myre,
ȝit felȝeit thow to faik
That thow did maist desyre.

Thoc*h*t thow do murn and weip
W*ith* inwart spreit oppress,
Quhe*n* vþir me*n* tak*is* sleip
Thow wantis the nychtis rest:

Scho quhome thow luvis best
Off the takis littill thocht,
Thy wo and grit wanrest
And cair scho countis nocht.

Thy love regards not thy woe.

Thairfoir go hens in haist
My langour to lament.
Do nocht my body waist
Quhilk nevir did consent,
And thocht thow wald repent
That thow hir hes persewit,
3it man thow stand content
And drynk þat thow hes brewit.

Therefore go hence, and leave me at rest.

---

## 19.

## [Leif luve & lat me leif allone.]

Leif luve and lat me leif allone
At libertie, subiect to none;
For it may weill be sene vpone
My bludless blaiknit ble;
The tormenting, in tyme bygon,
That skerss hes left bot skin and bon
Throw fremmitness of the.

[leaf 247, p. 549]
Let me live without love.

For thruch thy feid I fynd express
My only lady merciless
Sa doggitless scho did me dress
With wo and misery;
Quhen scho had welth and wantonness
I had bot dollour and distress,
Throw fremmitness of the.

Cupid, thou art to blame for my misery: my lady is without mercy.
She treated me unworthily.

To confort hir thow wes inclynd,
And hald my murnyng in my mynd,
I fand hir of ane staffage kynd
Bath staitly, strange, and he.

Thou wert inclined to comfort her, but to keep me mourning.

Scho wes vncurtass & vnkynd,
It wes hir play to se me pynd,
Throw [fremmitness of the]. 21

[leaf 247 b, p. 550]

Thow held hir curage he on loft, 22
Thou lettest my love sleep softly
And ted my tendir hairt lyk toft,
I knaw how costly I wes coft
Quhen scho ȝeid frank and fre: 25
Thow sufferit hir to sleip full soft,
whilst thou left me mirthless.
Quhair mirthles I wes marterit oft,
Throw fremitness of the. 28

Thou knowest I burned to live under thy law,
Cupeid thow kennis I burd to knaw, 29
The langsum leving in thy law;
Bot this is nocht þe first ourthraw
That thow hes done to me. 32
now I fear thee not. Reason rules,
Bot of the now I stand nocht aw,
Sen ressoun dois my benner blaw
Aganis the feid of the. 35

This lady is so gud ane gyd, 36
and she never lets me err.
Scho lattis me nevir gang on syd,
Bot teichis me both tyme & tyd
Retent befoir myne E, 39
Quhome in to lippin and confyd;
I slip, and lattis all ourslyd;
Aganis the feid of the. 42

---

## 20.

## [Thocht I in grit distress.]

[leaf 247 b, p. 550]

Thocht I in grit distress
Suld de in to dispair,
I can get no redress
Of ȝow my lady fair, 4

Howbeid my tyme I wair
Alhaill in 3our *sch*erwyce,
3e com*p*t no*ch*t of my cair,
I fynd 3ow ay so nyce.

It dois 3ow ay delyt
To wit me in distress.
Sic is 3o*ur* haill dispyt
And grit vnfathfulness;
The mair I do me dress
To be at 3o*ur* devyce,
My guerdoun is the less
I find 3ow ay so nyss.

Ay tresting for to speid
I haif my hairt ourset,
Quhair þat I fynd bot feid
My lango*ur* for to lett;
I seik the watter hett
In vndir the cauld yce,
Quhair na regaird I gett
I fynd 3ow ay so nyss.

Belevand ay for grace
I hald my hairt on loft,
Bot now I say, allace
That evir I it socht!
I fynd 3our fen3eit tho*ch*t
Vncertane as þe dyce,
Thairfoir I com*p*t it no*ch*t
I fynd 3ow ay so nyce.

Lang tyme 3e haif me pruffit
And evir fund me trew,
Bot now that I haif luvit
Rycht sair I may it rew.
First quhe*n* I did p*er*sew,
I wont 3e had bene wyss,
Bot now fairweill, adew!
I find 3ow ay so nyss.

You heed not my service.

You delight in chiding me.

The more I try to serve

the less is my guerdon.

Always hoping to succeed, I've upset my heart.

I am sorry I ever sought your love.

When first I followed I weened that you were wise. Farewell!

## 21.

## [Langour to leibe, allace.]

[leaf 25t, p. 557]

Langour to leive, allace!
My labour is in vane,
Sen þair is nowþir grace,
Nor ȝit rewaird agane.

Quhat sall I do [o]r say,
I am with sorrow slane,
And dyis nicht & day
Withowt hir luve agane.

Was nevir man in erd,
Moir faithfull & moir plane,
Suppois it be my werd
To luve vnluvit agane.

I do luve best allane
My lady souerane,
Thir ȝeiris mony ane,
Withowt hir luve agane.

For nowdir wald schew rew
Nor beir me at disdane,
Bot lute me ay persew
Withowt hir luve agane.

Hir fenȝeit wordis fals,
Of richt not maid me fane,
And held me in the hals,
To lufe vnluvit agane.

And als the luik vnleill
Of hir bricht fair ene twane,
Gart me beleif alhail
To haif hir luve agane.

Bot sen I se hir hairt
And mynd is vncertane,
I sall in tyme rewairt
My luve frome hir agane.

My labour is vain;

I am without her love,

though faithful

through many years.

She let me woo,

and kept me with feigned words

and bright glances.

Now that I see her character,

I shall turn my heart from her,

Sen scho hes nowþir rewth
Nor mercy, suth to sane,
Lat falset to vntrewth,
And trest to trew agane.

And sen my hairt is fre,
I bid not for to lane,
I sall awysit be
Or I hir luve agane.

Thairfoir, my hairt tak heid
Quhome for thow suffer pane,
And luik weill for remeid,
Or þat thow luve agane.

Scho þat the list to luve
Se thow with hir remane,
And nevir moir remvue,
Bot luve hir best agane.

and let falsehood join with deceit, and honesty with truth.

[leaf 251 b, p. 558]

I do not conceal that I

shall be careful before I love again:

see that thou remain true to her who loves you.

---

## 22.

## [Favour is fair in luvis lair.]

[leaf 251 b, p. 558]

Favour is fair / in luvis lair,
3it freindschip mair / bene to *com*mend;
Bot quhair despair / bene adwersare,
Nothing is thair / bot wofull end.

Off men I mene / in *scher*wice bene,
Of Venus quene / but conforting;
Be thame I wene / that mon sustene,
The kairis kene / of Cupeid king.

Continwance / in Cupeidis dance,
But discrepance / withowt remeid,
Sic was my chance / in observance,
But rec*om*pance / my lyfe to leid.

Hir court he[s] jo / quhair evir thay go,
The lyfe is so / scho dois thame len,
Quhair his hes wo / w*ith*owttin ho,
He is sic fo / till faythfull men.

Love goes by favour; friendship is more praiseworthy. Where the enemy is despair, there is no hope.

I bemoan those in the service of Venus, who are unsuccesful.

It was my lot to join in Cupid's dance without reward.

The courtiers of Venus have joy: but the victims of Cupid have woe without halt.

I speak from experience. Cupid's dart may yet make her repent of her treatment of me.

I speik expart / suppois I smart
That scho hes gart / me thus lament,
Bot this same darte / may causs hir harte,
Heir eftirwart / also repent.

[leaf 252, p. 559]

Happy is the man free from love's pains.

Sen so I se / to leif in le,
At libbertie / is weill but wo,
Happie is he / I say for me,
Quhen he is fre / can hald him so.

## 23.

## [Returne thee, hairt, hamewart agane.]

*Quod* Alex*ander* Scott to his hert.

[leaf 253 *b*, p. 560]

Return!

Returne the, hairt, hamewart agane,
And byd quhair thow was wont to be;

thou art a fool, O my heart, to suffer on account of one who loves thee not.

Thow art ane fule to suffer pane,
For luve of hir, þat luvis not the.
My hairt, lat be sic fantesie;
Luve nane bot as thay mak the causs,
And lat hir seik ane hairt for the;
For feind a crum of the scho fawis.

Why shouldst thou be thrall?

To quhat effect sowld thow be thrall
But thank, sen thow hes thy fre will,
My hairt be nocht sa bestiall,
Bot knaw quho dois the guid or ill;
Remane with me, and tary still,
And se quha playis best their pawis,
And lat fillok ga fling hir fill;
For feind a crum of the scho fawis.

Thocht scho be fair, I will not fenzie,
Scho is the kynd of vþiris ma;

[leaf 253, p. 561]

She is not the only woman:

For quhy thair is a fellone menzie,
That semis gud, and ar not sa.
My hairt tak nowdir pane nor wa,
For Meg, for Meriory, or zit Mawis,
Bot be thow glaid, and latt hir ga;
For feind a crum of the scho fawis.

Becaus I find scho tuik in ill,
At hir dep*ar*ting thow mak na cair; — let her go.
Bot all begyld, go quhair scho will,
Beschrew the hairt that mane maikis mair.
My hert be mirry lait and air,
This is the fynall end and clauss;
And latt hir fallow ane filly fair,
For feind a crum of the scho fawis.

## 24.

## [In June the jem of joy and geme.]

In Jůne the jem / of joy, and geme — [leaf 255 *b*, p. 566]
This present to *com*pyle express,
But hurt, but wem / or wind to stem, — This June I am happy,
Inarmit I am / with haviness.
Wantone in weill but wo,
Glaid *with*out greif also,
And fre of every fo — and free from every foe.
That I confess.

I maik it plane / for luve agane
Thair sall no sorrow in me synk; — I shall not be love-sick again.
Nor ȝit in vane / to suffer pane
To stop frome sleip, frome meit or drink,
Thair is no lady fre
That and scho favour me,
Scho will nocht thoill to se
Me pyne I think.

Be scho cont*ent* / of corss & rent — If she be willing,
All sal be hirss that I may get hir,
Will scho absent / hyne sall I went,
And at als littill valor set hir.
Quhair power ma not plaiss,
Adew *with*out diseiss, — I am ready;
Als gud luve cu*m*is as gais
Or raþir bettir.

but I will put up with no airs.

Quhen scho growis heich / I draw on dreich
To vesy and behald the end,
Quhen scho growis skeich / I byd on beich,
To lat hir in the brydill bend.
Quhen schow growis meik and tame,
Scho sal be wylcome hame,
Gif scho my luve quytclame
I sall nocht kend.

Pleiss scho to rew / I sall persew
With subiect scherwyice every sessone,
Be scho vntrew / fair weill, adew,
For as scho chaingis I sall cheiss one.

If she be faithful, I'll be true.

Bot gif scho steidfast stand,
And be nocht wariand,
I am at hir command
Conforme to ressone.

---

## 25.

## [Thair is nocht ane winche þat I se.[1]]

[leaf 256, p. 567].

Thair is nocht ane winche þat I se
Sall win ane wantage of me;

No false maid shall win my love.

Be scho fals, I sal be sle,
And say to dispyt hir;
Be scho trew, I will confyd,
Will scho remane, I sall abyd;
Will scho slip, I will bot slyd,
And so sall I quyt hir.

Be scho constant and trew,
I sall evir hir persew;
Be scho fals, than adew
No langer I tary.
Be scho fathfull in mynd,
I sal be to hir inclynd;
Be scho strange and vnkynd,
I gif hir to fary.

[1] Ascribed to A. Scott: no author is given by Bannatyne.

Be scho haltand and he
Rycht swa sall scho fynd me;
Be scho lawly and fre,
The suth I sall say hir.
Be scho secreit and wyiss,
I sall await on hir scherwyiss
Will scho glaik and go nyiss,
I leif hir to play hir.

And I magyn my mailis,
I sall feid hir with taillis,
Thocht my sallis haif no seillis,
I sall leir hir to fan.
Be scho wylie as ane tod,
Quhen scho winkis I sall nod;
Scho sall nocht begyle me, be god,
For ocht that scho can.

To a proud girl I shall be proud.

A cunning one shall not cheat me.

---

## 26.

## Quod Scott quhen his wyfe left him.[1]

[leaf 256, p. 567]

To luve vnluvit it is ane pane,
For scho þat is my souerane,
Sum wantoun man so he hes set hir,
That I can get no lufe agane,
Bot brekis my hairt, & nocht the bettir.

Quhen þat I went with þat sweit may,
To dance, to sing, to sport and pley,
And oft tymes in my armis plet hir;
I do now mvrne both nycht & day,
And brekis my hairt, & nocht the bettir.

A wanton has taken my love.

I mourn her loss,.

Quhair I wes wont to se hir go,
Rycht trymly passand to and fro,
With cumly smylis quhen þat I met hir;
And now I leif in pane & wo
And brekis [my hairt, & nocht the bettir].

[leaf 256 *b*, p. 568]

and live in pain.

[1] This note is appended to the poem in the MS.

But I am a fool to kill myself with melancholy,

Quhattane ane glaikit fule am I,
To slay my self *with* malancholy,
Sen weill I ken I may no*ch*t get hir,
Or quhat suld be the caus, and quhy,
To brek [my hairt, and nocht the bettir].

as good love comes as goes. I'll choose another.

My hairt, sen thow may nocht hir pleiss,
Adew, as gude lufe cu*m*is as gaiss,
Go chuss ane vdir, and for*ȝ*et hir;
God gif him dolour and diseiss,
That brek*is* thair hairt, and no*ch*t the bettir.

---

## 27.

## [Quha lykis to luve.]

[leaf 285 *b*, p. 626] He who would love will have to suffer,

Quha lykis to luve / or þat law pruve,
Lat him beleif this lyfe to leid;
His mynd sall moif / but rest or ruve,
W*ith* diu*er*ss doulouris to þe deid:
He sall tyne appetyte
And meit and sleip gife quyte,
And want þe way perfyte
To find remeid.

He sall no*ch*t wit / quhiddir þat it
Be panefull, plesand, weill, or wo;
To stand, or sit / remoif or flit,
To gang, to ly, to byd, or go:
No wit sal be degest
To heir, se, smell, nor test;
Bot as a brutall best
He sall be so.

[leaf 286, p. 627] and when once smitten he cannot shake off his bonds.

Fle tho*ch*t he wald / lufe sall him hald,
W*ith*in þe dungeoun of dispair;
Quhyle hett, quhyle cald / a thowsandfald,
His purpoiss sal be heir and thair;
He sall hald wisdome vyce,
And vertew of no pryce,
Bot as a fule vnwyce
So sall he fair.

This is the quhy / and causs þat I
Complene so peteously in plane,
I lufe þe wy / will no*ch*t apply,
Nor grant to gife / me grace agane:
The moir *scher*uice I do
The moir fre*m*mit is scho,
W*ith*out respect vnto
My crewall pane.

That's why I complain.'

ȝe luvaris se / gife þat this be
Ane lyfe þat all gude me*n* malignis;
I say for me / it is to fle
Aboif þe pest and plaig þat ringis:
Quhilk is bot curius,
Ay woid and furius,
Ane[1] fyre sulfurius
That me*n* doun bringis.

From my experience learn why all good men condemn

[1] MS. And

My brefir deir / we most forbeir,
And fra this sinfull lyfe evaid ws;
Lat ressoun steir / ȝour hairtis inteir,
And no*ch*t thoill lathly lust to leid ws;
Quhilk is þe verry net
That satane for ws set,
To causs ws quyt forȝet
The Lord þat maid ws.

this sinful life;

it is a device of the devil.

---

## 28.

## [Lo! quhat it is to luve.]

Lo! quhat it is to lufe,
Lerne ȝe that list to prufe,
Be me, I say, / that no ways may
The grund of greif remvfe;
Bot still decay, / both nycht and day:
Lo quhat it is to lufe.

[leaf 286, p. 627]

Love is

Lufe is ane fervent fyre,
Kendillit w*ith*out desyre;

a fire.

Schort plesour, lang displesour,
[leaf 286, p. 627] Repentence is the hyre; 10
Ane pure tressour, / *with*out mesour;
Lufe is ane fervent fyre. 12

To lufe and to be wyiss, 13
To rege *with* gud adwyiss;
Now thus, now than, / so gois the game,
Incertane as[1] the dyiss: [1] MS. reads 'is.' 16
It drives away wisdom. Thair is no man, / I say, that can,
Both lufe and to be wyiss. 18

Flee from its snares. Fle alwayis frome þe snair, 19
Lerne at me to be ware;
It is ane pane / and dowbill trane
Of endles wo and cair: 22
For to refrane / that denger plane,
Fle alwayis frome þe snair. 24

---

## 29.

## [Quhome sould I wyt of my mischance.]

[leaf 287, p. 629] Quhome sould I wyt of my mischance, 1
Cupid! who should I chide but thee? Bot Cupeid king of variance?
Thy court, *with*out considerance,
Quhen I it knew, 4
Or evir made þe observance,
Sa far I rew. 6

Thow and thy law ar instrumentis 7
Off diuerss inconvenientis;
Thy *scher*uice mony soir repentis,
Knawing þe quarrell; 10
Quhen body, honor, & substance schentis
And saule in perrell. 12

What is thy homage but grief and pain. Quhat is thy manrent bot mischeif, 13
Sturt, angir, grunching, yre, and greif,
Evill lyfe, and langour but releif,
Off woundis wan; 16

Displesour, pane, and he repreif
Off god and man! 18

Thow loviss thame þat lowdest leis, 19 Thou lovest the loudest liars.
And followis fastest on þame [that] fleis;
Thow lychtleis all trew properteis
Off lufe express, 22
And markis quhair nevir styme thow seis,
Bot hittis be gais[s]. 24

Blynd buk, bot at þe bound thow schutis, 25 Thou only shootest at those who are bound.
And þame forbeiris þat the rebutis;
Thow ryvis þair hartis ay fra þe rutis, Thou tearest out the hearts
Quhilk ar thy awin, 28 of those who are thine own.
And cureis þame, curis nocht thre cutis
To be misknawin. 30

Thow art in freyndschip *with* þi fo, 31 Thou art friendly with thine enemies, and at enmity with thy friends.
And fre*m*mit to thy freynd also,
Thow flemis all faythfull men the fro
Of steidfast tho*ch*t, 34
Regarding non bot þame ago,
That cur*is* the no*ch*t. 36

Thow chirreiss þame þat *with* þe chyddis, 37
And baneiss þame *with* þe abyd*is*:
Thow hess þi horne ay in þair syd*is*, Those who trust thee
That ca*n*no*ch*t fle; 40 prosper least.
Thay furdir werst in the confydis,
I say for me. 42

---

## 30.

## It cumis 3ow luvaris to be laill.

It cu*m*is 3ow luvaris to be laill [leaf 236 *b*, p. 528]
Off body, hairt, & mynd alhaill,
And tho*ch*t 3e *with* 3o*u*r ladyis daill 3 Faithfulness is becoming in lovers.
Ressoun,
Bot and 3our faith and lawty faill
Tressoun.

You may sue if you are constant.

3e may *with* honesty *per*sew,
Gif 3e be *con*stant, trest, & trew;
Tho*cht* tha*n* vnry*cht* thay on 3ow rew
Ressoun,
Bot be 3e fund dowbill, adew
Tressoun.

Give them your service.

3our hu*m*mill sc*her*uice first resing thame,
For that to 3our intent sall bring thame;
*With* leif of ladeis tho*cht* 3e thing thame
Ressoun
Bot eftirwart and 3e maling thame
Tressoun.

Never incommode them.

Do nevir the deid that ma diseiss thame,
Bot wirk with all 3o*ur* mind to meiss thame;
To tak 3o*ur* plesour quhe*n* it pleiss thame
Resoun,
Bot *with* vntrewt*h* and 3e betraiss thame
Tressoun.

Defend their reputation.
[leaf 237, p. 529]

Defend thair fame quha evir fyle thame,
And ay *with* honest havingis style thame;
To Venus, als suppois 3e wyle thame
Ressoun,
Bot be 3e frawdfull and begyle thame
Tressoun.

Recollect that a little service will not content them.

3e suld considdir or 3e taik thame,
That littill sc*her*uice will no*cht* staik thame;
Get 3e ane goldin hour to glak thame
Ressoun,
Bot be 3e frawdfull & forsaik thame
Tressoun.

Be discreet

Be secreit, trew, and plane allwey;
Defend þair fame baith ny*cht* and day;
In prevy place suppoiss 3e play
Ressoun,
Bot be 3e ane clattrer, harmisay!
Tressoun.

Be courtas in ȝour cu*m*pany, and courteous,
For that sall causs thame to apply;
Tho*ch*t þat thay lat ȝow w*ith* thame ly
Ressoun,
Bot be ȝe fund vnfaithfull, fy!
Tressoun.

Wey weill thir versis that I wryt ȝow;
Do ȝour devoir[1] quhe*n* þat thay lat ȝow; and do your duty when
To lufe ȝour ladies quho ca*n* wyt ȝow? they permit you.
Ressoun
Do ȝe the contrair, heir I quyt ȝow
Tressoun.

---

## 31.

## [Fra raige of ȝowth the rynk hes rune.]

Fra raige of ȝowt*h* the rynk hes rune, [leaf 280, p. 615]
And ressone tane the man to tune,
The brukle body than is wvne When the storm of youth is over, and reason
And maid ane veschell new, enters the mind, then
For than thruch grace he is begune is the body as if made anew.
The well of wisdome for to kune;
Than is his weid of vertue spune
Trest weill this taill is trew.

For ȝowth and will ar so consorss
W*ith*owt þat wisdome mak devorss, Youth runs wild
Thay rin lyk wyld vndantit horss
But brydillis, to and fro.
Thair curage sa ourcu*m*is thair corss,
Thrw*ch*t heit of blude it hes sic forss
Bot gif the mynd haif sum remorss
Of God, all is ago.

This wid fantastyk lust but lufe,
Dois so ȝung me*n* to madness mvfe,
That thay ma nowþir rest nor rufe,
Till thay mischeif þair sellis.

[1] MS. reads 'devior.'

with women.

Haif thay thair harlottis in behufe,
Thay sussy no*ch*t thair god abufe;
Thair fame, thair wirschep, nor reprufe
Off honour nor ocht ellis. 24

Love should be mixed with prudence, though some say that love controlled by sense is worthless.

Ferme luve w*ith* prudens suld be vsit, 25
Tho*ch*t sum allegeand to excus it,
Sayis[1] þat luve w*ith* witt inclusit
ȝit is no*ch*t worth a buttoun. 28
Sic vane opinioun is confusit,
That ma*n* but ressoun may be rusit;
Quha bene w*ith* beistly lust abusit,
I hald him bot ane muttoun. 32

Those who would be esteemed by women should be brave.

Quha wald in luve be estimat, 33
Suld haif þair hairtis ay elevat
W*ith* mer*c*iall mynd*is* in doing þat,
Mycht causs thair fais to dowt thame. 36
Thocht wemen self be temerat
Thay luve no man effeminat,
And hald*is* thame, bot I wat not quhat,
That ca*n*noch[t] be w*ith*owt thame. 40

[leaf 280 *b*, p. 616]

ȝit ma*n* suld fauour thame, howbeid 41
Thay be bot necessar of neid;
Becauss we cum of thame, in deid,
Thair personis suld be prysit. 44
As grund is ordand to beir seid,
So is the woman born to breid
The fruct of ma*n*, and that to feid
As nature hes dewysit. 48

Woman is born to bear children.

Men should be loyal, and women honest.

Schort to conclude, I wald bath knew 49
That luvaris suld be leill and trew;
And ladeis suld all thingis eschew
That ma thair honor smot. 52
Be permanent þat wald persew
And rin no*ch*t reklesly to rew
Bot as I direct, Adew!
Thuss I depairt, q[uod] Scott. 56

[1] MS. reads 'saying.'

# Satires.

## 32.

## The slicht remeid of lube.

Luvaris, lat be the frennessy of luve, 1 [leaf 122, p. 303]
And mvse nor mvrne no moir intill ȝour mind, Lovers, mourn no more.
Bot sollace seik, and sorrow ay remove;
Cast ȝow to conqueiss luve ane vþir kynd.
For knew ȝe wemenis natur, course, & strynd, 5 Women are fickle:
ȝe wald nocht be so trew to thair vntrewth
Quhilk*is* hes no petie thoc*h*t ȝo*ur* hairtis be pynd, they heed not your pain.
Nor of ȝour restless wome*n*ting no rewth. 8

Bot wald ȝe rewill ȝow, keip this regime*n*t: 9 If you'd rule,
Be subteill, secreit, sobir, in thair sicht,
Facound of wordis, but feckill of intent, keep your own counsel.
And nevir lat ȝour mowth and mynd go richt.
Swey as thay swey, be blyth quhe*n* thay ar licht, 13 Always agree with them:
And preiss ȝow ay in presenss to repair,
Forvey no tyme, be reddy day and nicht pretend to be at their call.
Vpoun ȝour kneis to serve thame soletare. 16

Be prevy, p*er*t, in presenss play w*ith* synis, 17 Never let them know what you think.
Be sicht or smyle lat non knaw ȝo*ur* intentis,
Be verry war or that thay wit ȝo*ur* myndis;
Be clenely cled in ȝour abilȝementis. [leaf 122 *b*, p. 304]
Reuse noc*h*t ȝo*ur* self, latt vþiris preiss ȝo*ur* rentis, 21 Dress well; do not boast; offer your services.
Bot offir thame ȝour daly observance
Be tung; thoc*h*t naþir hairt nor mynd consentis
Body and gudis to haif in govirnance. 24

If refused, complain little; heed not the chatter, but press your suit another day.

Abuse bot breif, howbeid ȝe be said nay,
And reckles nocht ȝo*ur* erand for the rane,
Bot cast ȝow for to cum ane v*þer* day,
And petously complene ȝo*ur* woles pane,
Saying ȝe ar both secreit, trew, and plane;
W*ith* this, p*ar*t wreth and fre*m*mit to, but faid
For cum the freindschip of thair syd agane:
I mak ȝow seur ȝe sall no*ch*t miss remeid.

Leave them to relent.

Keep friends with those who can help you; promise them gifts, though you never give any; speak fair till you get what you want.

Hald thame in hand, quhilkis may ȝow help at neid,
And hecht thame giftis howbeid ȝe gif thame nocht,
For thair gud word sall rathest cause ȝow speid,
And thrwch their creddence to ȝo*ur* purpoiss brocht.
Speik fair, till ȝe haif gottin that ȝe socht;
Be wyiss and war, and watt thame ay w*ith* wylis;
For be the wy that all the warld wrocht,
Maist witt hes hie, that moniest oursylis.

Solicit a secret meeting. Make your moan when it will avail; flatter them,

Meikly solist to meit in secreit place,
Syne mak ȝo*ur* mane quhan it may maist avelȝie,
Be richt demvre & graif quhe*n* ȝe ask grace,
Bot be ȝe ra*n*k quhe*n* thay begin to relȝie.
Fleiche w*ith* fyisene ffor feir sump*ar*t ȝe felȝie:
And swa but pane ȝe may lufe p*ar*ramowris;
Be softe of speiche, bot spair no*ch*t till asselȝie,
Wyn anis the entress, & the houss is ȝowris.

and without difficulty you can win.

Be discreet, and protect the lady's reputation.

Bot ȝit ȝe may mishaif ȝow in sum caice,
And ȝe defend no*ch*t damissellis defame,
For practik is to play, syne hald ȝo*ur* peice,
And counsale keip, ffor hurting of thair name.
Richswa forbeir a ma*n*is wyfe for blame,
And hald ȝow koy in quiet quhill ȝe get her;
As for a weddow wirk weill on hir wame,
I knaw no craft sall cause hir lufe ȝow bettir.

## 33.

## Ane ballat maid to þe derisioun and scorne of wantoun wemen.

[leaf 128 *b*, p. 316]

3e lusty ladyis luke
The rakles lyfe 3e leid,
Hant nocht in hoile or nuke
To hurt 3our womanheid;
I reid, for best remeid,
Forbeir all place prophane:
Gife this be caus of feid,
I sall not said agane.

Ladies, beware of leading thoughtless lives.

Hurt not your womanhood.]

Quhat is sic luve bot lust,
A lytill for delyte,
To hant that game robust,
And beistly appetyte;
I nowdir fleische nor flyte,
To tell the trewith certane;
Taik 3e this in despyte,
I sall not said agane.

Such love is but lust.

The wysest scho may sone
Sedusit be and schent;
Syne fra the deid be done,
Perchance sall soir repent;
Ouir lait is till lament
Fra belly dow not lane,
To try in tyme take tent:
I sall not said agane.

The wisest maid may be seduced,

and repentance will not hide her shame.

Lycht wynchis luve will fawin,
Evin lyk ane span3eollis lawchter
To lat hir wamb be clawin
Be thame list geir betawcht hir;
For con3ie 3e may chawcht hir,
To sched hir schankis in twane,
And nevir speir quhais awcht hir:
I sall not said agane.

Light wenches feign love like a brood of spaniels,

and can be had for money.

Thocht bruckill wemen hantis
[leaf 129, p. 317] In lust to leid thair lyvis,
And wedow men þat wantis
To steill a pair of swyvis;
Households never thrive where the wives are unfaithful. Bot quhair that mareit wyvis
Gois by thair husbandis bane,
That houshald nevir thryvis;
I sall not said agane.

Maids should not let men take liberties, It settis not madynis als
To latt men lowis thair laice
Nor clym about menis halss,
To clap, to kiss, nor braice,
nor should they have secret meetings. Nor round in secreit place;
Sic treitment is a trane
To cleive thair quaver-caice:
I sall not said agane.

Farewell to their chastity when wenches begin to fondle. Fairweill with chestetie,
Fra wenchis fall to chucking,
Thair followis thingis thre
To gar thame ga in gucking,
Brasing, Graping, and Plucking;
Thir foure the suth to sane,
Enforsis thame to fucking:
I sall not said agane.

Some girls like dancing, Sum luvis new cum to toun,
With jeigis to mak thame joly,
Sum luvis dance vp and doun,
To meiss thair malancoly;
others like men. Sum luvis lang trollie-lolly,
And sum of frigging fane,
Lyk fillokkis full of folly:
I sall not said agane.

Some moonsick maids are got with child, Sum monebrunt madynis myld,
At nonetyd of the nicht,
Ar chappit vp with chyld,
But coile or candill-licht;

Sua sum said maidis hes slicht
To play, and tak no pane,
Syne chift thair seid fra sicht:
I sall not said agane.

Sum thinkis na schame to clap
And kiss in opin wyiss;
Sum can-nocht keip hir gap
Fra lansing as scho lyiss;
Sum gois so gymp in gyiss,
Or scho war kissit plane,
Scho['d] leir be japit thryiss:
I sall not [said againe].

Moir gentrice is to jott
Vndir ane silkin goun,
Nor ane quhyt pittecott
And reddyar ay boun;
The denkest / sonnest doun,
The farest / But refrane,
The gayest / Grittest loun:
I sall not said again.

The moir degest and grave,
The grydiar to grip it;
The nycest to ressave,
Vpoun the nynnis will nip it;
The quhytliest will quhip it,
And nocht hir hurdeis hane;
The less the lerger hippit:
I sall not said agane.

Loe! ladeis gif this bie,
Ane gud counsale I geif 3ow,
To saive 3our honestie,
Fra sklander to releif 3ow;
Bot ballatis ma to breif 3ow,
I will nocht brek my brane,
Suppois 3e sowld mischeif 3ow;
I sall not said agane.

69 [leaf 129 b, p. 318]

and some procure abortions.

72

73 Some girls are not ashamed to kiss openly,

77 others would rather be thrice debauched than be caught doing so.

80

81 Those in silk attire are readiest for the game of love.

85

88

89 Grave, fastidious, pale-faced girls are the most eager.

93

96

97 Ladies, I give you good counsel:

101 but if you do not take it, I shall not distress myself.

104

## 34.

## [I mvse and mervillis in my mind.]

[leaf 254, p. 563]
How shall I describe women's ways?

I mvse and *mer*vellis in my mind,
Quhat way to wryt, or put in verss,
The quent consaitis of wemen-kynd,
Or half thair havingis to reherss:
I fynd thair haill affectioun
So contrair thair *com*plexioun.

Though they tolerate no disloyal man,
yet they are deceitful.

For quhy no leid vnleill they leit,
Vntrewth expresly thay expell;
3it thay ar planeist and repleit,
Of falset and dissait thair sell:
So find I thair affectioun
Contrair thair complexioun.

Contemning fools, yet few of them are wise; despising the greedy, they are covetous.

Thay favour no wayis fuliche men,
And verry few of thame ar wyiss,
All gredy *per*sonis thay misken,
And thay ar full of covettyiss:
So find [I thair affectioun]
Contrair [thair awin complexioun].

Pretending to keep secrets, they reveal them.

I can thame call bot kittie vnsellis,
That takkis sic maneris at thair motheris,
To bid me*n* keip thair secreit counsailis,
Syne schaw the same agane till vþiris:
So find I thair affectioun
Contrair thair awin *com*plexioun.

They laugh with those they hate, and lament when with their friends.

Thay lawch with thame that they dispyt,
And with thair lykingis thay lame*nt*;
Of thair wanhap thay ley the wyt
On thair leill luvaris innocent:
So fynd [I thair affectioun]
Contrair [thair awin complexioun].

Thay wald be rewit, and hes no rewth,
Thay wald be menit, and no man menis,
Thay wald be trowit, and hes no trewth,
Thay wiss thair will, that skant weill wenys:
So fynd [I thair affectioun]
Contrair [thair awin complexioun].

They seek for pity, though they have none for others.

Thay forge the freindschip of the fre*m*mit,
And fleis the favour of ther freind*is*;
Thay wald with nobill me*n* be ne*m*mit,
Syne laittandly to lawar leindis:
So find I thair affectioun
Contrair thair co*m*plexioun.

They make friends of [leaf 254 *b*, p. 564] strangers, and flee from their friends; they wish to be named as the acquaintances of nobles, while in secret they incline to the base born.

Thay lichtly sone, and covettis quickly;
They blame ilk body, and thay blekit,
Thay eindill fast, and dois ill lickly;
Thay sklander saikles, & thay suspectit:
So find [I thair affectioun]
Contrair [thair awin complexioun].

They disparage what they covet: blame, become jealous, and slander without reason, while their own characters are open to doubt.

Thay wald haif all men bund & thrall
To thame, and thay for to be fre;
Thay covet ilk ma*n* at thair call,
And thay to leif at libirtie:
So fynd [I thair affectioun]
Contrar [thair awin complexioun].

They want men to be their slaves, but wish to be free.

Thay tak delyt in me*r*ciall deidis,
And ar of nature tremebund;
Thay wald me*n* nvreist all their neid*is*,
Syne confortles lattis thame confound:
So [find I thair affectioun]
Contrar [thair awin complexioun].

They delight in martial deeds, but are very timorous.

Thay wald haif wating on alway,
But gwerdoun, gen*ȝ*eild, or rewaird,
Thay wald haif reddy s*ch*erwand*is* ay,
But recompans, tha*n*k, or rewaird:
So find I thair affectioun
Co*n*trair [thair awin complexioun].

They crave much service, but give no reward.

The point of this writing is that women are the opposite of what they seem to be.

The vertew of this writ and vigour,
Maid in *com*parisone it is,
That famenene ar of this figour,
Quhilk clippit is Antiphratis:
For quhy thair haill affectioun
Is *con*trair thair *com*plexioun.

Good women will not blame me for what I say.

I wat, gud wemen will noc*h*t wyt me,
Nor of this sedull be eschamit;
For be thay courtas, thay will quyt me;
And gif thay crab, heir I quytclame it:
*Con*fessand thair affectioun,
Conforme to *þair com*plexioun.

---

## 35.

## [Ladies, be war þat plesand ar.]

[leaf 276 *b*, p. 608]
Ladies, beware,

Ladies, be war / þat plesand ar
To men*is* appetyte,
That ȝe noc*h*t rew / þat ȝe thame knew
Throw *þair* lust and delyte.

[leaf 277, p. 609]

men are false.

For mony men / ar evill to ken
þat luvis paramour,
W*ith* fenȝeit mynd, fals and vnkynd
Bringis ȝow to dishono*ur*.

They'll leave you to beguile others:

Quhen thay haif ane / w*ith* flattry tane,
Begylit w*ith* a trane,
Then w*ith* ane vddir / thay will *con*fiddir
And play þe contrar pane.

Thay will promit / giftis rycht grit,
And sueir thay luve ȝow best;
ȝow to begyle / w*ith* mony wyle
Thair mynd takk*is* nevir rest.

their hearts are subtle.

Thair hairtis ar sett / w*ith* sittelness,
For loif and noc*h*t for lufe
ȝow to dissaif / w*ith* dowbilness
To ȝour schame and reprufe.

O ladeis deir / I ȝow requeir,
Thair fals and fenȝeit fair,
Latt ay go henss / and tyne creddens
Beleving þame no mair.

Do not trust these false wooers.

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## 36.

## [ȝe blindit luvaris luke.]

*Bannatyne MS.*

ȝe blindit luvaris luke
The rekless lyfe ȝe leid;
Espy the snair and huke
That haldis ȝow be þe heid:
Thairfoir, I reid remeid,
To leife and lat it be;
For lufe hes non at feid
Bot fulis þat can nocht fle.

Quhat is ȝour lufe bot lust,
Ane littill for delyte,
Ane beistly game robust,
To reif ȝour ressoun quyte;
Ane fowsum appetyte,
That strenth of persoun waikis;
Ane pastance vnperfyte,
To smyte ȝow with þe glaikis.

Quhair sensuall lust proceidis,
All honest lufe is pynd;
ȝe ma compair ȝour deidis,
Vnto ane brutall kynd;
Fra vertew be con[s]trynd
To follow vyce, considdir
That ressoun, wit, and mynd,
Ar all ago togiddir.

The wysest woman þairout,
With wirdis may be wyllit
To do þe deid but dout,
That honour hes exyllit:

*Maitland MS.*

ȝe blindit luiffarris luke
The rekles lyfe ȝe leid;
Espye þe snair and hwke
Quilk hankis ȝow be þe heid:
I hald it best remeid,
To leif and latt it be;
For luif hes none at feid
Bot fuilis þat can not flee.

Quhat is ȝour luif bot lust,
And litle for delyte,
Ane beistlie game robust,
To reif ȝour rasoun quyte;
Ane fulsum appetyte,
That strenth and persoun waikis;
Ane pastyme imperfyte,
To smote ȝow with þe glaikis.

Quhair[1] sensuall luste procedis,
All honest luif is pynd;
I may compair ȝour deidis,
Vnto ane brutell kynd;
Quhair verteu is constrynd
To follow vyce, considder
That rasoun, wit, and mynd,
Ar all ago togidder.

The wyisast woman þair out,
Withe wordis may be wylit
To do þat deid butt dout,
Quilk honour hes exylit:

[leaf 289, p. 633; Maitland MS. p. 262.]

Look, lovers, at your reckless lives.

Your love is lust;

it steals your reason,

and weakens your body.

When lust comes to the front, it destroys honest love.

The wisest woman may be seduced without her realizing the shame.

[1] MS. reads "Qubair" *for* "Quhair."

How mony ar begyllit,
And few I fynd that chaipis;
You break your faith to defraud simple girls. Thairfoir 3our faithis ar fylit
To frawd thay silly aipis.

You lovers look for grace where there is none, 3e mak regaird for grace
Quhair nevir grace 3it grew;
3e lang to ryn the race
That ane or baith sall rew;
and really seek sorrow. 3e preiss ay to *per*sew
Thair syte and 3our awin sorrow;
3e trest to find thame trew,
That nevir wes beforrow.

[leaf 289, p. 634]
You men call in vain on Cupid and Venus. 3e cry on Cupeid king,
And Venus quene in vane;
3e send all maner thing
*With* trattill*is* thame to trane;
3e preiche, 3e fleich, 3e frane;
You groan until your sweethearts succumb. 3e grane ay quhill thay grant;
3o*ur* prectik*is* ar profane,
Pure ladeis to supplant.

You shout as if you were being murdered. 3e schowt as 3e wer schent,
Thay swoun to se 3ow smartit;
3e rame as 3e wer rent,
Your lady loves are pitiful: And thay ar rewthfull hairtit;
3our play[s] ar sone *per*uertit,
but when you get them with child you weary of them. Fra þat thair belly ryss;
Thay wary 3ow þat gart it,
And 3e thame in lykwyss.

There is lawful love, 3it thair is lesum lufe
That law*ch*tfully suld lest;
which merits no reproof; He is no*ch*t to reprufe
That is *with* ane possest:
That band I hald it best,
And no*ch*t to pass attour,
Bot 3e ca*n* tak no rest
Quhill thay kast vp all four.

How mony ar begylit,
And few we find þ*at* chaipis;
Quhan soir 3our faythe is fylit
To fraude thais sillie aipis.

3e mak regrat for grace
Quhan grace 3it never grew;
3e lang to rin þat race
That ane or boithe sall rew;
3e prees ay to persew
Thair sytt and 3our awin sorrow;
3e traist to find þame trew,
That never was able forrow.

3e cry on Cupide king,
And on Venus quene in vane;
3e send all syndrie thing
*With* trateis þame to trane;
3e preche, to fleche þe stayne,
3e greue ay q*uhy*ll þai grant,
3our practikis ar prophane,
Pure ladeis to supplant.

3e schoute as ye war schent,
Thai swoun to see 3ou smartit;
3e rave as 3e war rent,
And thai ar reuthfull hartit;
3our play is so pervertit
*Quhy*ll 3e gar thair bellie ryis;
Than warye þai 3ow þ*at* gart it,[1]
And 3e þame in lykwyis.

[1] MS. reads "gartit."

3it þair is leifsum luif
That lauchfullie suld lest;
He is not to repruif
That is *with* on possest:
That band of luif is best
And not to pas attoure,
Bot 3e can not tak rest
*Quhy*ll þai cast vpe all foure.

Sic luvaris seyndill meitis,
Bot ladeis ay forlorne is;
Quhen thay bewaill and greitis,
Sum of ȝow lawchis and skornis:
Ȝour hecht, ȝour aith mensworne is
Ȝour lippis ar lyk burd-lyme;
I hald ȝe want bot hornis,
As bukkis in belling tyme.

Sic luiffarris seindele meittis,
Bot leill luif ay forloirn is;[7]
Quhone þai bewaill and greittis,
Sum of ȝow mokkis and skornis:
Ȝour hecht, your aythe mensworn is[8]
Ȝour lippis ar lyk byrd lyme;
I think ȝe want bot horniss,
Off bukkis in belling tyme.

but some men cannot see women without

Ȝe trattill and ȝe tyst,
Quhill thay forȝet thair fame;
Ȝe trane thame to ane tryst,
And þair ȝe get þame tame:
Thay sussy nocht for schame,
Nor castis nocht quhat cumis syne;
Bot quhen ȝe claw þair wame,
Thay tummyll our lyk swyne.

Ȝe trattil and ȝe tyist,
*Quhyll* þai forȝet þair fame;
Ȝe trane þame to ane tryst,
Thai sassie not for schame,
Nor comptis not quhat cum syne;
Bot quhone ȝe clair þair wame,
Thai woltir oure lyk swyne.

coaxing them to forget their reputations.

Thocht ȝung perwersit natouris[1]
To palȝardy applawddis;
Bot ȝit auld rubiatouris[2]
To[3] hant the laittis of lawdis;
Quhen[4] thay begyn sic gawdis,
To leif thay ar most laith,
Quhan thay haif gottin blawdis,
With Venus bowtyne cleth.

Thocht ȝoung perverst creaturis
To þalȝardrie replaidis;
And aulde ageit rubiatouris,
Thai will hant þe leittis of laidis;
Fra þai begin sic gaidis,
To leif of þai ar laythe,
*Quhyll* þat þai get thre blaidis,
Off Venus boutting clayth.

[leaf 290, p. 635]

Ȝe wantoun wowaris waggis
With thame that hes the cunȝe;
For[5] haif ane bismeir baggis,
Ȝe grunche nocht at hir grunȝe:
Swa[6] ladeis will nocht sounȝe
With waistit wowbattis rottin,
Bot prowdly thay will prounȝe
Quhair geir is to be gottin.

Ȝe wantoun wowarris vagis
With þame þat hes þe cwnȝe;
And scho haue bismeir baggis
Ȝe grunche not at hir grunȝe:
Rycht so ladyis will not sunȝe
With waistit wowbattis rottin,
Bot proudlie[9] þai will prwnȝe
Quhair geir is to be gettin.

You wanton wooers would marry a harlot if she had money,

and women too look where there's property.

[1] The line originally read, "Thocht þat perwersit cratouris."
[2] The original reading was, "ȝit auld rubiatouris." The word "auld" seems to have "it" added in the MS. The editor of 1882 ed. reads "auldit."
[3] Substituted for "That."
[4] Substituted for "quhill."
[5] Substituted for "Bot."
[6] Substituted for "Rycht swa."
[7] MS. reads "forloirnis."
[8] MS. reads "mensworniis."
[9] Original reading "*pr*uielie."

This is not love,

Quhair money may ȝow moif,
I hald it aweryce;
Thair is na constant lufe,
Bot *com*moun *mer*chandyce:
This ordour now is nyce,

Gif money may ȝou move,
I hald it auarice;
It is no constant luife,
Bot *com*moun merchandice:
That ordour new it is,

It is buying and selling.

Quhair lufe is sauld and coft,
It is ane dowbill vyce
To bring the Devill on loft.

Quhair luif is sauld and coft,
It is ane double vyce
To bring þe dewill aloft.

The bich the curtyk fannis;
The wolf the wilrone vsis;
The mull frequentis þe annis,
And hir awin kynd abusis;
Rycht swa þe meir refusis
The[1] cursour for ane awer;
Swa few I fynd excusis,
Bot[2] wemen quhylss will wauer.

The bitche þe curr doig faunis;
The wolffe þe wilroun vsis;
The mwle frequentis þe anis,
And hir awin kynd abusis;
Ry*ch*t so þe meir refusis
Ane cursoure for ane aver;
Ry*ch*t few I find excusis,
Bot women quhylis will wavir.

Ȝit poyettis ffew[3] decreitis,
Saif ane hecht[4] Pasifie.[5]
Bot of ȝour sodomeitis
In Rome and Lumbardie,
In [N]aippill*is*[6] [and] Italie,

*Lines* 113 *to* 120 *not in Maitland MS.*

I revolt against describing your conduct.

To compt how ȝe converss,
I vg for villanie
Ȝour vycis[7] to reherss.

[leaf 290 *b*, p. 636] Lechery stops love.

Quhair lechery belappis
All steidfast luve it stoppis;
Quhair hurdome, ay vnhapp is[8]
W*ith* quenry, ca*n*is, and coppis.
Ȝe prye[9] ȝow at þair proppis,
Till hair and berd grow[10] dapill;
Ȝe cowet all kyn croppis,
As Eua did the apill.

Quhair lichorie belappis
All stedfast luife it stoppis;
For huredome ay onhapp is[11]
W*ith* quenerie, cannis, and coppis.
Ȝe preif ȝow at þair proppis,
*Quhy*ll hair and berde bedapte,
Ȝe coveit all kynd of croppis,
As eua did þe apte.

[1] Substituted for "ane." [2] Substituted for "saif." [3] Substituted for "nane."
[4] Added in another hand. [5] MS. indistinct; may be read Percifie.
[6] After "aippillis" "and" is deleted in MS. [7] Substituted for "vsinges."
[8] Written "vnhappis" in MS. [9] MS. may be read either prye or pryd.
[10] Substituted for "be." [11] Written "onhappis" in MS.

Thus ȝe haif all the wyte,
And thair mischeif ȝe mak it,
That suld haif wit *per*fyte,
And wisdome[1] to abstrak it.
Suld ladeis tha*n* be lakkit,
Tho*ch*t few of thame be gud?
For all dissait[2] thay tak it,
Of ȝour awin flesch and blude.

Wald ȝe foirse þe forme,
The fassoun, and þe fek,
ȝe suld it fynd inorme,
*With* bawdry ȝow to blek:
Thairfoir fle fra suspek,
Or tha*n*, sa mot I thryfe,
ȝour natouris ȝe neglek,
And wantis ȝour wittis fyve.

Appardoun me of thiss
Gif ocht be to displeiss ȝow,
And quhair I mak a miss,
My mynd sal be to meiss ȝow:
Thir ressonis[3] ar to raiss ȝow
Fra crymes[4] vndir coite,
Or[5] war ȝe say no*ch*t: Wa iss[6] ȝow!
Quod Allexander Scote.

This ȝe haue all þe wyte,
And þair mischeif ȝe mak it,
That suld haue witt perfyte,
And rasoun to abstract it.
Suld ladeis þan be lakit,
Tho*ch*t few of þame be gude?
All þair dissait, þei tak it,
Off ȝour awin flesche and blude.

*Lines* 137 *to* 144 *not in Maitland MS.*

Appardone me of this
Gif ocht be to displeis ȝow,
Gif I haue said amiss,
My mynd sal be to meiss ȝow.

*Lines* 149 *to* 152 *not in Maitland MS.*

'Tis your fault

that there are so few good women.

If you understood the consequences

you would see the enormity of bawdry.

Pardon me if I have offended:

these reasons are to warn you.

[1] Substituted for "ressoun." [2] Substituted for "*þair* evill."
[3] Substituted for "rymes." [4] Line read originally "Fra crymes and vndir coite."
[5] MS. read originally "Thairfoir," instead of "Or war."
[6] Written "waiss" in MS.

# Paraphrases of the Psalms.

## 37.

[leaf 16, old paging; p. 91, new paging]

### The first psalme.

Beatus vir.

Happy is he who flees iniquity;

Happie is hie / hes hald him fre
Frome folkis of defame;
Alwayis to fle / iniquite
And sait of syn and schame.

Bot hes his will / conforme vntill
The Lord*is* com*m*and and law,
Thame to fulfill / w*ith* purpoiss still
Boith day and nicht to knaw.

he shall flourish like a tree by the river side.

He sall haif brute / as tre on rute
Endlang the rever plantit;
To burge and schute / and sall gif frutt /
In tyme as God hes grantit.

Quhois leif and blaid / sall nevir faid /
Bot fragra*n*t ay be flureist;
Quhois workis on braid / sall evir spraid
And richtously be nvreist.

The wicked shall not sit in judgment.

Sall non be so / off nochtis no
Quhilk bene of cursit bind:
Bot thay sall go / lyk dust and stro
Bene vaneist w*ith* the wind.

Evill me*n* lykwyiss / sall noc*h*t arryiss
To judgeme*n*t as the trust,
Nor thame that lyiss / in syne of[t] syiss
To counsale w*ith* the just.

For air and lait / the lord weill wait
The wayiss of vertewus men,
And every gait / of wicket stait
Sall perreiss owt of ken.

Gloria Patri
To fader gloir / be evirmoir,
To sone and haly spreit;
As wes afoir / now is in stoir,
And ay sal be, so be it.

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## 38.

### The fyifty psalme.[1]

[leaf 16 *b*, p. 92]

Lord God deliuer me, allace!
For thy grit mercy, rewth and grace,
Soir mornyng, grufling on my face,
Rew on my miserie:
Als for the mvltitud and space
Off thy heich clemenss, heir my cace,
And my trespass expell and chace;
Lord god deliuer me.

O God, deliver me;

Wesche me, and mak my sawle serene
Frome all iniquite that bene;
Clenge me of cryme and mak me clene,
All vycis for to fle.
For my transgressioun haif I sene,
Quhilk tormentis me with tray and tene,
And ay my syn forgane myne ene;
Lord god deliuer me.

wash me from all iniquity.

I have seen my transgression.

Only to the I did offend,
May non my miss bot thow amend,
As by thy sermondis thow art kend,
Ourcum all contrarie.

Thou alone canst amend me.

[1] Vulgate version, Fifty-first in English Bible.

In filth, lo I begyn and end,
By syn maternall I am send,
With vyce I vaneiss and mon wend;
Lord god deliuer me.

Thow had to veritie sic zeill,
That of thy wisdome did reweill,
Incertane hid thingis for my weill,
And laid befoir myne E.

When I feel Thy grace I shall be whiter than snow.

For quhen thy fowth of grace I feill
I sal be clengit clene as steill,
And quhyttar than the snaw gret deill;
Lord god deliuer me.

Thow sall gif glaidnes vnto heir,
Me in to joy and mirthfull cheir,
Quhen all my febill bonis efeir
Sall gif the lovingis hie.

[If. 17, p. 93] Gaze not on my sins.

Heirfoir avart thy visage cleir,
So that my sy*n*nis cum not the neir;
Off my misdeid*is* quhilk dois me deir.
Lor[d] god deliuer me.

Creat w*ith*in me and infound
Ane hart immaculat and mound,
Ane steidfast hairt renew and ground
Within my breist to be.

Chase me not from Thy face;

Fleme me nocht fra thy face fecound,
Bot lat thy haly spreit abound;
Lord god deliuer me.

let me rejoice in my salvation,

Restoir me to the exultatioun
I had in the of my saluatioun,
And w*ith* thy spreit of cheif probatioun
Anix sovirlie.

and I shall lead the wanderers to consolation.

I sall to synnaris mak narratioun,
And wicket me*n* in deviatioun,
I sall thame ken to consolatioun.
Lord god deliuer me.

Lord God deliuer me, and gyd — Deliver me from shedding blood.
Frome schedding blude, and homicyd;
My tung sall preiss the just, but pryd,
And petefull, all thre.
Lowse thow my lippis, that tyme and tyd — Let me praise Thee.
I may gif to the lovingis wyd,
Till all þat fermely list confyd.
Lord god deliuer me.

Knew I thow covet sacrifyiss, — I would offer a sacrifice;
Or offerand holocast wald pryiss,
I sowld thame gif, bot thow dennyiss
Sic to ressaif in gre;
For thy oblatioun, Lord, it lyiss — but a humble heart is Thy oblation.
In humill hairt, contreit alwyiss;
Pennens of spreit thow nolt dispyiss;
Lord god deliuer me.

Sweit lord, to syon be suave, — [leaf 17 b, p. 94]
And strenth the wallis of thy conclave,
Jerusalem, thy haly grave,
Quhilk makis ws ransone fre.
This sacrifice than thow salt have
Off thy just pepill, and ressave
Thair laill trew hairtis *with* all the lave,
Lord god deliuer me.

Gloir to the fader he aboif, — Glory to Father, Son, and Holy Spirit.
Gloir to the sone for our behoif,
Gloir to the haly spreit of loif,
In trenefald vnitie:
As wes, Is, Sal be ay, bot roif,
Ane thre, and thre in ane, to proif
Thy Godheid nevir may remoif:
Lord god deliuer me.

## The Wryttar to the Redare.

Heir endis this buik, written in tyme of pest,
Quhen we fra labor was compeld to rest,
Into the thre last monethis of this yeir,
From our Redemaris birth, to knaw it heir,
Ane thowsand is, ffyve hundreth, thre scoir awcht:
Of this purpois na mair it neidis be tawcht.
Swa, till conclude, God grant ws all gude end,
And eftir deth eternal lyfe ws send.

[George Bannatyne.]

# NOTES AND ILLUSTRATIONS.

Queen Mary received other poetical offerings besides that of Alexander Scott; the following verses were addressed to her by Sir Richard Maitland.

## OF THE QUENIS ARRYVALL IN SCOTLAND.

Excellent Princes! potent, and preclair,
Prudent, peerles in bontie and bewtie!
Maist nobil Quein of bluid under the air!
With all my hairt, and micht I welcum the
Hame to thy native pepill, and cuntrie.
Beseikand God to gif the grace to haive
Of thy leigis the hairtis faythfullie,
And thame in luife, and favour to receave.

Now sen thow art arryvit in this land,
Our native Princes, and illuster Queine!
I traist to God this regioune sall stand
Ane auld frie land, as it lang tyme has bein.
Quhairin, richt schoone, thair sall be hard and seine
Grit joy, justice, gude peax, and policie:
All cair and cummer, baneist quyte and clein;
And ilk man leif in guid tranquillitie.

I am nocht meit nor abill, forthe to set
How thow sall use discreitlie all thing heir:
Nor of ane Princes the dewtie and the det,
Quhilk I beleif thy heichnes hes perqueir.
Bot, gif neid be, thair is anow can leir
Thy majestie, of thy awin natioune;
And gif the counsall how to rewle and steir,
With wysdome all belangand to thy crowne.

Yet I exhort thè to be circumpect
Of thy counsall in the electioune:
Cheis faythfull men of prudence and effect,
Quha will for wrang mak dew correctioune;
And do justice, without exceptioune;
Men of knawledge, gude lyfe, and conscience
That will nocht failye for affectioune,
Bot of gude fame, and lang experience

Quhilk, gif thow do, I hope that thow sall ring
Lang in this land in grit felicitie.
Will thow pleis God, he will the send all thing
Is neidful to mantein thy royaltie;
Quha gife thé grace to guyde sa prudentlie,

That all thy doing be to his plesour,
And of Scotland to the commoditie,
Quilk, under God, thow hes now in thy cure.

And gif thy Hienes plesis for to marie,
That thow haive help I pray the Trinitie
To cheis and tak ane husband without tarie
To thy honour, and our utilitie;
Quha will, and may, mantein our libertie,
Repleit of wisdome and of godlienes;
Nobill, and full of constance and lawtie;
With guid successioune, to our quyetnes.

Madam, I wes trew servand to thy Mother,
And in hir favour stude ay thankfullie,
Of my estait als weill as ony other:
Prayand thy grace I may resavit be
In siklyk favour with thy Majestie;
Inclynand ay to me thy gracions eiris;
And, amang other servandis, thinke on me:
This last requeist I lernit at the freiris.

And thoch that I to serve be nocht sa abill
As I wes wont, becaus I may not see;
Yet in my hairt I sall be firme and stabill
To thy Hienes, with all fidelitie;
Ay prayand God for thy prosperitie;
And that I heir thy pepill, with hie voce,
And joyful hairt, cryand continuallie,
Vive Marie tres-nobill Royne d'Escoss.

Sir Richard Maitland of Lethingtoun,
Poems, Ed. 1830, p. 16.

1/3. Queen Mary of Scotland was the daughter of James V. by Marie of Lorraine, the daughter of the Duke of Guise.

1/6. This line is very obscure. Hailes could not explain it. Perhaps it may mean welcome, "to beir the beill of our Albion," *i. e.* to take the lead in Scotland. There is a similar expression in John Rolland's *The Sevin Sages*, p. 238, edition 1837—

. . . . . luik than quha beiris the bell.

1/11. Great changes had taken place in the constitution of the Church at the time the poet was writing.

1/21. *trew kirk.* The Act of Parliament which disestablished the Roman hierarchy in Scotland was introduced and passed through all its stages on Aug. 24, 1560.

The Scottish parliament declared "that þe Jurisdictioun and autoritie of þe bischope of Rome callit þe paip, vsit within þis realme in tymes bipast, hes bene verray hurtful and preiudiciall to our soueranis autoritie and commone weill of þis realme. Thairfoir hes statute and ordanit that þe bischope of Rome haif na Jurisdictioun nor autoritie within þis realme in tymes cuming. And þat nane of oure said soueranis subiectis of þis realme sute or desire in ony tyme heireftir title or rycht be þe said bischope of Rome or his sait to ony thing within þis realme vnder þe panis of barratrye."

The poet speaks vaguely of the *trew kirk*, not wishing to offend the queen by condemning the Roman hierarchy; he ventures to express a hope that she will get a knowledge of the Gospel as taught in the *trew kirk*, by which he meant the reformed Church.

1/26. *force*, forfitude.

1/33. *cast thy consate* = regulate your plans. *caste* = determine, *consate* = thoughts, conceptions.

1/34. [who] *hes*. Scott very frequently allows the relative to be understood; see line 44 for another example.

1/44. After the reformation acts were passed, great struggles took place between the nobles for the possession of the Church lands.

1/45. Lord Hailes thinks that this is an allusion to the wanton destruction of ecclesiastical buildings of which the reformers in some cases were guilty.

1/49. The parliament of Henry VIII. had passed an act for the purpose of suppressing religious disputation; cf. 31 Henry VIII. cap. 14.

1/57. In the poems of Sir David Lindsay will be found many attacks on the licentiousness of the clergy.

1/65. The bastards of the higher clergy were considered good matches on account of their wealth. Lindsay, in *Ane Satire*, 4281, etc., suggested that if a nobleman married a priest's bastard daughter (the son of Lord Lindsay married a daughter of Cardinal Beatoun), he should be degraded and not be allowed to resume his dignities until he had been pardoned by the civil power; cf. Chalmers' Ed. of Sir D. Lindsay's works.

Lord Hailes says "the clergy were ambitious of giving their spurious daughters in marriage to men of family. It would be invidious to enter into particulars. Those who are acquainted with the history of Scotland need not be told that the best blood of the nation was contaminated by such base mixtures."

In a note on one of Dunbar's Poems, the 'General Satyre,' Hailes gives the following details:—"David Bethune, Abbot of Aberbrothock in 1525, afterwards Archbishop of St. Andrew's, and a cardinal under the title of Sancti Stephani in Cœlis Monte, had three bastards legitimated in one day; *Rec.*, b. 26, No. 330; William Stewart, Bishop of Aberdeen from 1532 to 1545, had a bastard son legitimated; *ibid.*, b. 28, No. 360, William Chisholme, Bishop of Dumblane from 1527 to 1564, gave great portions to his bastard son and two bastard daughters; Keith, *Catalogue of Scottish Bishops*, p. 105. Alexander Stewart, Bishop of Moray from 1527 to 1534, had a bastard daughter legitimated; *Rec.*, b. 30, No. 116: and a bastard son legitimated; *ibid.*, b. 30, No. 374. But they were all excelled by Patrick Hepburn, Bishop of Moray from 1535 until the Reformation, for he had five bastard sons all legitimated in one day; *ibid.*, b. 30, No. 585: and two bastard daughters, b. 30, No. 572."—*Ancient Scottish Poems*, 1770, pages 249 and 309.

The celibacy of the clergy was much denounced in popular ballads.

God send euerie Priest ane wyfe,
And euerie Nunne ane man,
That thay micht leue that haly lyfe,
As first the Kirk began.

Sanct Peter, quhome nane can reprufe,
His lyfe in mariage led:
All gude priestis quhome God did lufe,
Thair maryit wyfis had.

Greit cause than, I grant, had they,
Fra wyfis to refraine:
Bot greiter causis haue thay may
Now wyfis to wed againe.

For than suld nocht sa mony hure
Be vp and downe this land;
Nor zit sa mony beggeris pure
In kirk and mercat stand.

And nocht sa mekill bastard seid
Throw out this cuntrie sawin;
Nor gude men vncouth fry suld feid,
And all the suith war knawin.

Sen Christis law, and commoun law,
And Doctouris will admit,
That Preistis in that rock suld draw,
Quha dar say contrair it.

*The Gude & Godlie Ballates*, Ed. Laing, p. 165.

1/73. Lindsay of Pitscottie records (*History of Scotland*, ed. 1778, p. 236) that a priest named Norman Galloway was burnt for marrying.

1/74. On St. Paul's day, 1543, five men and a woman were arrested for heresy at Perth. One was charged with interrupting a friar preaching, and for discussing scripture: two others were charged with desecrating a statue of St. Francis by nailing ram's horns on the forehead and a cow's-tail to the buttocks of the figure, and with eating a goose on the previous Halloween. The woman was charged with not calling on the Virgin when in travail. The judges were the Earl of Arran, the Earl of Argyll, and other nobles and the Cardinal. The victims were condemned to death. *John Knox's Works*, Laing's ed., vol. I., p. 524.

1/84. *syne saif þair kin*, and by this means save their kindred.

1/85. *þame* apparently refers to the images of St. Blais and St. Boit.

1/90. Hailes, *Ancient Scottish Poems*, reads *daifit*—the MS. has "daisit"; "daifit" makes better sense.

1/97. Queen Mary had declared her intention to have mass celebrated. The delegates of the Scotch kingdom promised that she should be allowed the private exercise of the ceremonies of her faith (McCrie, *Life of John Knox*, 175), hence the circumspectness of the poet's reference to the mass.

1/100. *lyne* = line of life or conduct; Faithfully bases their conduct on loyalty.

1/103. The general sense seems to be that the poet thinks that the queen ought to forbid all but theologians from discussing Church matters.

1/113. The statutes reforming the Scottish Church had been enacted the year before Mary's return to Scotland.

1/127. Lord Hailes inserts this line under passages not understood. There is an attempt at explaining the passage in *Jamieson's Scottish Dictionary*. The author makes *kuikis* a verb meaning "to use every art." On this assumption the line would mean this: Sic hypocritical Christianis kuikis [uses every art] to kis [live in intimacy] with Chanteris [the laymen who had seized church lands]. In the 1882 edition of *Alexander Scott* there is a suggestion from Prof. Skeat that the true reading is *Chauceris kuikis*. In the Manciples Prologue the cook is described as a *stinking swine* whose *cursed breth* infected the pilgrims. To kiss such a person would be a punishment. Dr. Cranstoun, in his

edition of *Alexander Scott*, adopts this reading and quotes from Montgomerie:

> Thy scrows obscure are borrowed fra some buike;
> Fra Lindsay thou tooke; thou'rt Chaucers cuike,
> Ay lying like a ruike gif men wald not skar thee.
> *The Flyting*, lines 112, 114.

Mr. William Mackean in his modernized edition of *Scott's Poems*, 1887, thinks the sense is: "Such Christianis, not contant with impropriating the Church rents, are mean enough to try to do the same with the endowments of the poor singers." The meaning seems to be that the poet wishes that the hypocrites he has described should be punished in some way.

1/129. Old folk are kept away from the new faith by its greedy followers, whose only religion is to seize the Church property.

1/137. The poets continued to complain of the state of the poor in the reign of James VI., as can be seen from these verses from the Bannatyne MS.:

(1)

Now is our king in tendir aige
Chryst conserf him in his eild,
To do justice bath to man and pege,
That garris our land ly lang unteild;
Thocht we do dowble pay thair wege,
Pur commonis presently now ar peild,
Thay ryd about in sik a rege
Be frith, forrest, and feild.
With bow, bucklar, and brand:
Lo, quhair thay ryd intill the ry
The divill mot fane your company,
I pray fro my heart trewly:
This said Johne Up-on-land.

(2)

He that wes wont to beir the barrowis
Betwixt the baik-hous and the brew-hous
On twenty shilling now he tarrowis,
To ryd the he gait by the plewis:
But wer I a king, and haif gud fallowis,
In Norroway thay suld heir of newis;
I suld him tak, and all his marrowis,
And hing thame hich upon yone hewis,
And thairto plichtis my hand:
Thir lordis and barronis grit,
Upown ane gallows suld I knit,
That thus down treddit has our quhit
Thus said Johne Up on land.

(3)

Wald the lordis the lawis that leidis,
To husbands do gud ressone and skill,
To chaft anis thir chiftanis be the heidis,
And hing thame heich vpoun ane hill;
Than mycht husbandis labour thair steids,
And preistis mycht pattir and pray thair fill;
For husbands suld nocht haif sic pleids.
Baith scheip and nolt[1] mycht ly full still

[1 cattle]

And stakis still myght stand:
For sen they red amang our durris
With splent on spald, and rousty spurris,
Thair grew no frutt intill our furris:
Thus said Johne Up on land.

(4)

Tak a pur man a scheip or two
For hungir, or for falt of fude
To five or sex wie bairnis, or mo,
Thay will him hing with raipis rud;
Bot and he tak a flok or two,
A bow of ky, and lat thame blud,
Full falsly may he ryd or go:
I wait nocht gif thir lawis be gud.
I schrew thame first thame fand.
Jesu, for thy holy passioun,
Thou grant him grace that weiris the crown,
To ding thir mony kingis doun:
This said Johne Up on land.

1/141. "Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis."—Ps. L. 12 (Vulgate). This text is often referred to in the poets of Scott's time. In "*The answer Quhilk Schir David Lyndesay maid to the Kingis flyting*," line 20, it occurs, "Quharefor, cor mundum crea in me, I cry."

1/142. *meir* is used as equivalent to "all a man's property or dues." "gif þe man his meir": "his meir" is used for "his due." There is a similar saying put in the mouth of Peter Bridgeward in Sir Walter Scott's *The Abbot* (chap. 16), when two retainers wish to cross the bridge without paying. "Come Papist, come Protestant, ye are all the same. The Papist threatened us with Purgatory, and fleeched us with pardons—the Protestant smits at us with his sword, and cuittles us with the liberty of conscience; but never a one of either says, 'Peter, there is your penny.'" In *Rob Roy* (chap. 32) the phrase occurs, "Gie the honest man his mear again," in the same sense as in the poem.

1/145. *auld antetewme*, give, give, give. John Knox denounced the Protestant nobles for their greed in seizing the Church property. Their view of Knox is expressed by Sir Walter Scott in *The Abbot* (Centenary ed., p. 213), by these words put in the mouth of the Regent Morton, "Here is John Knox, who made such a noble puller-down, is ambitious of becoming a setter-up, and a founder of schools and colleges out of the Abbey lands and bishops rents, and other spoils of Rome, which the nobility of Scotland have won with their sword and bow, and with which he would endow new hives to sing the old drone."

Knox's opinion of the nobility may be seen in his history; this extract will indicate it: "Some approved it [The Book of Discipline] and willed the samyn have bene sett furth be a law. Otheris perceaving thair carnall libertie and wordlie commoditie some what to be impaired thairby, grudged insomuche that the name of the Book of Discipline became odious unto thame. Everie thing that repugned to thair corrupt affectionis was termed mockage, 'devote imaginationis." The caus we have befoir declaired; some war licentious; some had greadelie gripped to the possessionis of the kirk; and otheris thought that thei wald nott lack thair parte of Christis coat; yea, and that befoir that ever he was hanged, as by the Preachearis thei war oft rebuked. The cheaf great man that

had professed Christ Jesus, and refuissed to subscrive the Book of Discipline, was the Lord Erskyn; and no wonder, for besydis that he has a verray Jesabell to his wyffe. Yf the poore, the schooles, and the ministrie of the kirk had thair awin his keching [kitchen] wald lack two parttis and more, of that whiche he injustlie now possesses. Assuredlye some of us have woundered how men that professe godlynes could of so long continewance hear the threatnyngis of God against theavis and against thair housses, and knowing thame selfis guyltie in suche thingis, as war open rebucked, and that thei never had remorse of conscience, neather yitt intended to restore any thingis of that, whiche long thei had stollen and reft. Thair was none within the Realm more unmercyfull to the poore Ministeris than war thei whiche had greatest rentis of the churches. But in that we have perceaved the old proverbe to be trew, "Nothing can suffice a wreche," and agane "The bellie hes none earis." *History of the Reformation*, Book III.

To the same effect are these lines by Sir Richard Maitland, who wrote about the same time as Alexander Scott, *Pinkerton's Ancient Scottish Poems*, vol. ii., 324.

Sum comouns, that hes bene weill stakit
Under kirkmen, ar now all wrakit,
Sen that the teynd and the kirk landis
Came in grit temporale mennis handis.
Thai gar the tennents pay sic sowmes
As thai will ask, or quha ganestandis
Thai will be put sone fra thair rowmes.

The teynd, quhilk tennents had befoir
Of thair awin malings, corne and stoir,
Thair laird hes tane it our thair heid,
And gars thame to his yaird it leid:
Bot thair awin stok thai dar not steir
Thoch all thair bairnis sould want breid
Quhill thai have led that teynd ilk yeir.

Sic extorsioun and taxatioun
Wes never sene into this natioun,
Tane of the comouns of this land;
Of quhilk sum is left waist liand,
Becaus few may sic chairgis beir.
Mony hes quhips now in thair hand
That wont to have bayth jak and speir.

1/153. 1 Corinthians, x. 14, "Wherefore, my beloved, flee from idolatry."

1/156. *þat leud burd-lyme*, covetousness; cf. l. 118.

1/195. These lines were ascribed to Thomas the Rhymer. There are other verses in *Ancient Scottish Prophecies* to somewhat the same effect by Berlington. Sir Walter Scott, *Minstrelsy of the Scottish Border*, thinks these prophecies were fabricated about 1515 to support the Duke of Albany, the regent of Scotland, who came from France two years after the fatal field of Flodden. They had great currency in Scotland, and were regarded as authentic by learned men in the seventeenth century, like Archbishop Spottiswood, the author of the *History of the Church of Scotland;* see p. 47 of the *History*, 1677 ed.

## THE PROPHECIE OF BERTLINGTON.

How euer it happen for to fall,
The[1] Lyon shal be Lord of all. [1 *i.e.* Scotch]
the Frenche wife shall beare the Sonne,
Shal weild al Bretane to the sea,
and from the Bruces blood shall come
As neere as the ninth degree,
Meruelous Merling that many men of tells,
And Thomas sayings comes all at once,
Thogh their sayings be selcouth,
they shal be suith found
and there shal all our glading be,
The crow shal sit vpon a stone,
and drinke the gentle blood so free.

Take of the ribes and beare to her birdes,
As God hath said so must it be.
Then shal Ladies laddes wed,
And brooke Castles and Towers hie.
Beid hath breued in his booke, and Banister also.
Meruelous Merling, and al accordes in one
Thomas the trew, that neuer spake false
Consents to their saying, and the same terme hath taken,
Yet shall there come a keene knight ouer the salt sea.
a keene man of courage, and bolde man of armes,
A Dukes sonne doubled, a borne man in France
That shal our mirthes amend, and mend all our harms
After the date of our Lord, 1513, and thrise three there after,
Which shal brooke al the braid Ile to him selfe
Betwix XXIII, and thrise three the Threip shal be ended.
the saxons shal neuer recouer after
He shal be crowned in the kith, in the Castle of Douer,
Which weares the Golden Garland of Iulius Cesar.
More worship shal he win of greater worth,
Than euer Arthur himselfe had in his daies,
Many doughtie deedes shal he doe there after,
Which shal be spoken of many dayes better.

From R. Waldegraue's edition of 1603.

1/196.

Or who shall rule the Isle of Britane
From the north to the south sey?
A French queen shall beare the sonne
Shall rule all Britaine to the sea,
Which of the Bruces blood shall come
As neere as the nynt degree.

*Ancient Scottish Prophecies*, printed by Andro Hart, 1615.

1/197. The following is the pedigree of Mary Stuart:—

0. Robert Bruce, *d.* 1329; *m.* Isabella, daughter of Donald, 10th Earl of Mar.
1. Marjory, *d.* 1316; *m.* Walter, the High Steward, *d.* 1327.
2. Robert II, *b.* 1316, *d.* 1370; *m.* (1) Elizabeth Mure, (2) Euphemia, daughter of Earl of Ross.

3. Robert III, *b.* ? 1340, *d.* 1406; *m.* Anabell Drummond.

4. James I, *b.* 1394, *d.* 1437; *m.* Jeane, daughter of John, Duke of Somerset.

5. James II, *b.* 1430, *d.* 1460; *m.* Marie, daughter of Arnold, Duke of Geldre.

6. James III, *b.* 1451, *d.* 1488; *m.* Margaret of Denmark.

7. James IV, *b.* 1473, *d.* 1513; *m.* Margaret of England.

8. James V, *b.* 1512, *d.* 1542; *m.* Marie, Duchess of Longeville, daughter of the Duke of Guise.

9. Mary Queen of Scots, *b.* 1542, *d.* 1587; *m.* (1) Francis II, King of France, *d.* 1560; *m.* (2) Henry, Earl of Darnley, *d.* 1567; *m.* (3) James Hepburn, Earl of Bothwell, *d.* 1569.

2/title. The Drum is a mansion not far from Edinburgh; it is now known as Somerville House. It was the seat of the Somervilles. In 1584, some years after this poem was written, Hugh, the seventh Lord Somerville, who married a daughter of the fifth Lord Seton, had a mansion built by John Milne, the King's master builder. This house lasted until the end of last century, when it gave place to the present building. The estate passed into the hands of the Somervilles in the 14th century. They sold it in the year 1800. The grounds round the mansion were celebrated for their beauty.

2/8. A reference to the twelfth labour of Hercules, which consisted of securing the many-headed dog Cerberus, who guarded the portals of the infernal regions, and dragging him up on earth.

2/56. *sidder* = ? to place in position.

2/68. "Bound himself by a vow to the peacock, according to the usual custom of knights upon their undertaking to give some conspicuous proof of their valour."—Sibbald, *Chronicle of Scottish Poetry*, III. 143.

Knights used to make vows by the swan, the heron, and the pheasant, as well as by the peacock.

2/156. "keild." Mackean reads "keeled," *pp.* of "keel," to mark with red earth. Edinburgh boys speak of "keeling a laddie," *i. e.* putting a chalk mark on a boy's back. The term is generally applied to marking sheep. Although "keild" is used in line 26, meaning killed, here "keeling" would be sufficient punishment for the cowardice of Will, and more in the spirit of the verse.

3/10. *to play vpcoill with the bawis.* "This seems to refer to the ancient customs of tossing up different balls into the air and catching them before they reached the ground." Jamieson's *Scot. Dict.*, ed. 1882, IV. 675.

3/13. *Hunts vp*, a popular Scotch song: see *The Complaynt of Scotland*, E. E. T. S. ed., p. 66; it is also mentioned by Henryson:

"The cadgear sang Hunts vp, vp, vpon hie."

Semple refers to it in the 'Piper of Kilbarchan,' and Adamson in the *Muses Threnodie* speaks of it.

"Courage to give was mightilie then blown
Saint Johnston's hunts vp since then most famous known
By all musitians when they sweetlie sing
With heavenly voice and well concording string."

Joseph Ritson, *Dissertation on Ancient Songs and Music*, on the authority of Puttenham, says the song was composed in the time of Henry VIII. by William Gray, and quotes a verse of the song:

"The hunt is vp, the hunt is vp,
And now it is almost day,
And he that's in bed with another man's wife,
It's time to get him away."

Chappell says that any song intended to arouse in the morning, even a love-song, was formerly called "A hunt's up."

The following parody of the song of *Hunts Vp* throws light on the state of feeling among some of the opponents of Catholicism in Scotland.

1

With huntis vp, with huntis vp,
It is now perfite day,
Jesus, our King, is gane hunting,
Quha lykis to speid thay may.

2

Ane cursit fox lay hid in rox
This lang and mony ane day,
Deuouring sheip, quhill he micht creip,
Nane micht him schaip away.

3

It did him gude to laip the blude
Of young and tender lammis;
Nane culd he mis, for all was his,
The ȝoung anis with thair dammis.

4

The hunter is Christ, that huntis in haist,
The hundis ar Peter and Paull,
The Paip is the foxe, Rome is the rox
That rubbis vs on the gall.

5

That cruell beist, he neuer ceist,
Be his vsurpit power,
Under dispens to get our penneis,
Our saulis to deuoir.

6

Quha culd deuyse sic merchandise
As he had thair to sell,
Onles it war proud Lucifer,
The greit maister of Hell.

7

He had to sell the Tantonie[1] bell, [1 *Bell of St. Anthony.*]
And pardonis thairin was
Remissioun of Sinnis in auld sheip skinnis
Our saulis to bring from grace

8

With bullis of leid, quhyte wax and reid,
And vther quhylis with grene,
Closit in ane box, this vsit the fox,
Sic peltrie[2] was neuer sene. [2 *pedlar's trash.*]

9
With dispensatiounis and obligatiounis
According to his law,
He wald dispens, for money from hence,
With thame he neuer saw.

10
To curs and ban the sempill pure man,
That had nocht to flé the paine;
But quhen he had payit all to ane myte,
He mon be absoluit than

11
To sum, God wot, he gaue tot quot
And vther sum pluralitie;
Bot first with penneis he mon dispens
Or ellis it will not be.

12
Kingis to marie, and sum to tarie,
Sic is his power and micht,
Quha that hes gold, with him will he hold,
Thocht it be contrair all richt.

13
O blissit Peter, the foxe is ane leir,
Thow knawis weill it is nocht sa,
Quhill at the last, he salbe downe cast
His peltrie, pardonis, and all.

"Ane Cõpendious buik of godlie Psalms and Spirituall Sangis collectit furthe of sindrie partis of the Scripture, with diueris vtheris Ballatis Changeit out of prophane sangis in godlie Sangis, for auoyding of sin and harlatrie."—Edinburgh, 1578.

There is another religious parody of the song at end of Halliwell's *Wit and Science.*

3/17. The representation of Robin Hood and Little John was in full swing in 1508, as appears from an entry dated May 8th of that year, in proceedings of the City of Aberdeen Council. "The said day it was statut and ordanit be the alderman, baillies, and counsale, that all persons that ar abill within this burghe salbe reddy with their arrayment maid in grene and yallow, bowis, arrowis, brass, and all uther convenient thingis according thairto, to pass with Robyne Huyd and Litile Johnne, all tymes convenent tharto, quhen thai be requirit be the said Robyne Huyd and Litile Johnne, eftir the tenor of the statuts and proclamatioun maid be the proveistis, baillis, and counsaill; and gif ony of the said personis happenis to failye in ony poynt befor writyne [he] sall pay fourty shillings unforgiven, and sall noch bruik nor joiss tak, fisching, nor land of the said burgh." Another entry is dated 17 Nov., 1508: "The said day, the prouest, bailyeis, counsaill, and comunitie of the said burghe, representand the haill body of the samyne warnit be the hand bell, ale in ane voice considerand, riplie avisit, for the auld rit and lovabile consuetud of the said burgh, vsit and perseurit all tymes bigane, past memor of man, in the honor of thar glorius patron Sanct Nicholaice, statut and ordanit, that all personis, burges, nichtbouris, and inhabitaris, burges sonnys habyll to ryd, to decor and honor the towne in thar array conveinant therto, sall rid with Robert Huyid and Litile Johne, quhilk was callit, in yers bipast, Abbat and Prior of Bonacord, one every sanct

Nicholas day, throw the towne, as use and wont has bene, quhen thai wer warnit be the said Robert Huyde or Litile Johne, or ony ane of theme; and giff ony man haffand taks of watris, fischeingis, landis, or ony pensioun or proffit of the toune, habill to rid, beand warnit be the saidis Robert Huyd or Litile Johne forsaid, and will nocht ryd, and beis convict tharintill be ane suorne assiss of the said burgh, [thai] sall tyne thar takis, pensiounis, and proffitis that thai haue of the said burghe, and sal be secludit, removit, and uterlie expellit fra all takis, pensionis, proffits, quhatsumever thai have of the said burgh, in tyme to cum; without ressonable causs schawin and propinit to the prouest, bailyeis, counsaill, Robene and Litile Johne, obefoir, and be considert be thame to be lauchfull impediment and excuss quharthrow thai mycht not ryd; and the personis havand na takis of the said burghe, beand warnit be the said Robert Huyd or Litile Johnne, and will not rid, sall pay xx shillings [1/8] to Sanct Nicholas werk, and viij sh [8 pence] to the bailyeis unlaw vnforgetin."

On the 30th April, 1535, there was a provision made for suitable green coats being provided for the representation of Robin Hood: "The said day, it is thocht expedient, and ordanit be the consale, that all the young able men within this guid toun, have their grene cottis; and agit men, cottis efferand to thame; and obey and decor the Lordis of Bonaccord, conform to the auld lovable vse of this guid tovn, under the painis of braking of commands and statutis of the guid toun, that beis convickit tharof, and to be punest conform tharto." It would appear from the statute of April 13, 1552, that the pastime caused great extravaugance: "The said day, the counsell, all in ane voce, havand respect and consideratioune that the Lordis of Bonacord, in tymis bigan, hes maid our mony grit, sumpteous, and superfluous banketing, induring the tyme of thair regnne, and speciallie in May, quhilke wes thocht nother profitabill nor godlie, and did hurt to sindry young personis that wer elekit in the sad office, becaus the last elekit did ay pretend to surmont on thair predecessoris, in ryetouss and sumpteous banketing, and the causs, princpall, and gud institutioun thairof, quilk wes inhalding of the guid toun in glaidnes and blythnes with dansiss, farsiss, playis, and gamis in tymes convenient, [wes] neclekit and abusit: Thairfoir ordanis that in tyme cuming, all sic sumpteous bankating be laid doun aluterlie; except thre sober and honest [bankats], viz. wpoun the Seyne day [Ascension Day]; the first Sonday of May; and ane uthir upoun Tuiseday efter Pasche day [Good Friday]; and na honest man to pass to ony of thair bankeitis, except on the said thre dais allanerlie; and in the place of the forsaid superfluous banketting, to be had and maid yeirly twa plais, or ane at the lest, with danssis and games usit and wont; quhasaiver refuisis to accept the said office, in tym cuming, beand elekit tharto be the toun, to tyne his fredome privilege, takis, and profitt he hes, or may haf, of the toun, and never to be admittit frathinsfurth, to office, honor nor dignitie."

The representations of Robin Hood and Little John were forbidden by statute in 1551, as they were the occasions of disorder. The people were loath to give up their favourite amusement, and after the Reformation these representations were taken advantage of to ridicule Roman Catholicism. In June 1555 another Act was passed: Item, It is statute and ordanit that in all tymes cumming na maner of persoun be chosen, Robert Hude nor Lytill Johne Abbot of vnressoun, Quenis of May, nor vtherwyse nouther in Burgh, nor to landwart in ony tyme to cum. And gif ony Prouest, Baillies, counsall, and communitie chesis sic ane Personage as Robert Hude Lytill Johne Abbottis of vnressoun, or Quenis of Maij within

Burgh, the chesaris of sic sall tyne thair fredome for the space of fyue ȝeiris, and vtherwyse salbe punist at the Quenis grace will, and the acceptar of siclyke office salbe banist furth of the Realme. And gif ony sic persounis sic as Robert Hude Lytill Johne Abbottis of vnressoun, Quenis of Maij beis chosin outwith, Burgh and vthers landwart townis the chesaris sall pay to our Souerane Lady X. pundis and thair persounis put in waird thair to remane during the Quenis grace plesoure. And gif ony wemen or vthers about simmer treis singand, makis perturbation to the Quenis liegis in the passage throw Burrowis and vthers landwart townis the wemen perturbatowis for skafrie[1] of money or vtherwyse salbe takin, handellit, and put vpone the Cukstulis of euerie Burgh or towne.

In Knox's *History of the Reformation*, Guthrie's ed., p. 244, there is an account of a serious riot in Edinburgh in 1561, in consequence of a revival of Robin Hood; as late as 1592 the General Assembly of the Kirk of Scotland complained that the Sabbath was profaned by representations of Robin Hood. For a description of these dramas see Sir Walter Scott's *The Abbot*, chaps. xiv. and xv.

3/20. *clown robbynis;* "clown" seems the better reading, though the MS. may be read *clovin*. *Robbynis* I take as meaning rustics, cf. Henryson's *Robene* and *Makyne*, though Jamieson, *Scot. Dict.*, says it means either ruffians, or bankrupts.

3/21–25. The meaning of the stanza is very obscure. In Jamieson's *Scottish Dictionary* it is suggested that it is a reference to the disordered state of the times. Lawless abbots and lords, *i. e.* not mummers, but real disturbers of the commonwealth, are unfortunately in evidence in other months besides May. Possibly Scott had in view the riots in 1561 over the play of Robin Hood. In that year the Edinburgh populace organized, in spite of the statute referred to above, the game of Robin Hood. The baillies tried to suppress the demonstration without success. There was much disturbance, and during the hubbub the roughs committed various robberies. The magistrates arrested one, James Gillon; he was charged with robbery, convicted, and sentenced to death: but the populace broke into the Tolbooth where the convict was confined, and liberated him as well as all the other prisoners. The riot did not stop until the Provost and Baillies gave "their handwrits, that they should never pursue any of them that were of the tumult, for any crime that was done in that behalf."—Knox's *History of the Reformation* (Guthrie's ed., 1898), p. 246.

3/24. *fibilnes*, perhaps the true reading is *fikilnes*.

3/30. In the latter part of May: the sun passes from Taurus to Gemini about the 21st of May, and continues in it till about June 21st.

3/41. The following Acts of Parliaments show the efforts of the Scotch government to promote archery.

Item, it is ordanyt þat all men busk þame to be archares fra þei be xij ȝeres of eilde. And þat in ilk x ti worth of lande þar be maid bowmerkes, and specialy ner paroche kirkes, quhar vpone haly dais men may cum, and at þe lest schute thriss about and haif vsage of archary. And quha sa vsis not þe said archary þe lord of the lande sal raiss of him a wedder, and gif þe lorde raiss not þe saide payne þe kingis schiref or his ministers sall raiss it to þe King.—James I, A.D. 1424, Cap. 19.

Item, it is decretyt and ordanyt þat wapinschawingis be haldin be þe lordis ande baronys, spirituale and temperale, four tymis in þe ȝer. And at þe fut ball and þe golf be vtterly criyt doñe and not vsyt. Ande at þe

[1] Extortion.

bowe m*ark*is be maide at ilk p*a*roch kirk a pair of butt*is* and schuting be vsyt ilk sunday, And þat ilk m*a*n schut sex schott*is* at the lest vnd*er* þe payne to be raisit apone thame þat cumis not at the lest ijd to be giffin to þame þat cumis to þe bowe m*ark*is to drink. And this to be vsyt fra pasche till alhallomess efter. And be þe nixt mydsom*er* to be reddy w*ith* all þ*er* graith w*ith*out failȝe. And that þ*er* be a bowar and a fleg*er* in ilk hede towne of þe schyr. And þat þe towne furnyss him of stuf and graithe eft*er* as ned*es* him þ*er*to þat he may serve the cuntre w*ith*. And as tuichande þe futball and þe golf we ordane it to be punyst be þe baronys vnlawe. And gif he take*s* not the vnlaw that it be takin be þe king*is* officiari*s*. Ande gif þe perochin be mekill þat þ*er* be iij or iiij or fyue bow m*ark*is in sik plac*is* as ganys þ*er* for. And that ilk m*a*n w*ith*in þat perochin that is w*ith*in fyfte and passit xij ȝer*is* sall vse schuting, and þat m*en* þat is outw*ith* and past three scoir ȝeir*is* sal vse v*þir* honest g*a*mmys as effer*is*.—James II, 1457, Cap. 6. Laws to promote the practice of archery were passed in 1471, 1491, 1540.

Item, Tuiching þe first artikle anentis þe wapinshewin It Is thoycht necessare þat wapinschawingis be maid tuiss in þe ȝeir outthrow all þe realme, That Is to say, In the monet*h*is of Junij And October, at sic day or dayis, and place as sall pleiss þe Schereff, stewart, ballies, prouestis, alderm*e*ñ of burrowis Till assigne aftir þe quantite of þe schire, gif þe moustour*is* cañoꝰ be all tane on ane day. And þat þai mak warn*ing*is þ*er* to vpouñ þe p*rem*[on]itiouñ of xx*ti*dais, And at þe saidis munstouris be tane be þe *schi*reff of þe schire prouest and balȝeis of burrowis and balȝeis of regaliteis, and v*þer* comissaris quheme þe kingis grace plesis to assigne to þame, And becaus þai haif bene sa lang out of vse of making of wapingschawing It is Thoꝰ expedient þat þe sam*in* be maid thrise for þe first ȝeire, And þe first tyme to be oñ þe morne eftir laif Sounday nixt to cum. —James V, Dec. 1540, Cap. 21.

3/44. "*reveris*" and "*prikkis*." "The marks usually shot at by the archers for pastime were 'butts, prickes, and roavers.' The butt, we are told, was a level mark, and required a strong arrow, with a very broad feather; the pricke was a 'mark of compass,' but certain in its distance; and to this mark strong swift arrows, of one flight, with a middling sized feather were best suited; the roaver was a mark of uncertain length; it was therefore proper for the archer to have various kinds of arrows, of different weights, to be used according to the different changements made in the distance of the ground."—T. Strutt's *Sports and Pastimes*, London, 1810, p. 56.

3/45. Perhaps the correct reading is "Sum laich and lo[w] beneth the clais." *Clais*. Cotgrave gives *claye* = a hurdle of osiers. *Clais* were probably hurdles placed on either side of the butts to intercept arrows that happened to go wide of the mark.

3/53. *bairis*. Probably the game of Prisonirs Bars as described in Strutt's *Sports and Pastimes*, p. 59.

3/54. *barlabreikis*. A game played in a cornyard. A stack is made the dule or goal. The players assemble round the stack: one is made the catcher, the others run away and hide. The catcher tries to capture the players, while they try to avoid this by running back to the stack. Those who are caught away from the stack have to help to catch the other players. When all get to the stack or are caught, the game begins again; the first player who was made prisoner having to play the part of catcher. Cf. Jamieson's *Scot. Dict.*

"At barleybraiks we laughin' chased ilk kimmer we could see."
*Robert Nicoll's Poems.*

3/55. Probably this means the game of tig or touch. Some run round about the standing pillars playing at tig.

3/56. *Lareit.* At the east end of Musselburgh was the celebrated chapel of Our Lady of Loretto with the Hermit's Cell adjoining; during the ravages of the Earl of Hertford, in May 1544, he destroyed this famous chapel, and a part of the Town: it was soon repaired, but it was finally abolished at the Reformation, and in 1590 the materials of the chapel which had once so many votaries, were converted to the building of the Tolbooth of Musselburgh. This is said to have been the first Religious House in Scotland, whose ruins were applied to an unhallowed use, for which the good people of Musselburgh are said to have been annually excommunicated until very lately at Rome."—Nicholas Carlisle's *Topographical Dictionary of Scotland*, London, 1813.

"Of the chapel of Lorretto .... nothing remains but a small burial vault; and a thick grove now usurps the bank where votaries knelt at the shrine of Mary Magdalene."—*The New Statistical Account of Scotland*, 1845, vol. i. p. 271.

"Sir David Lindsay (*Ane Dialog betuix Experience and Ane Curteour*) condemned these pilgrimages to Loretto and the hermit because much mischief resulted from the promiscuous gathering of the youths of both sexes. James V. made a pilgrimage from Stirling to Loretto in 1536 in order to procure a propitious passage to France where he was going to search for a wife. Cf. Chalmers' *Caledonia*. The Hermit was naturally an oponent of the reformation, and he was satirized by the Earl of Glencairn in the following verses."—Knox's *History of the Reformation*, ed. C. T. Guthrie, 1898.

AN EPISTLE DIRECTED FROM THE HOLY HERMIT OF ALAREIT TO HIS BRETHREN THE GREY FRIARS.

I, Thomas, hermite in Larite,
Saint Francis' order do heartily greet,
Beseching you with firm intent,
To be walkryfe (*watchful*) and diligent;
For these Lutherians, risen of new,
Our Order daily do pursue.
These smaikis (*mean fellows*) do sent their haill intent,
To read the English New Testament.
They say, we have them clean disceavit;
Therefore in haste they maun be stoppit!
Our state, "hypocrisie" they prize (*reckon*),
And no blaspheamis on this wyse:
Saying, That we are heretikes,
And false, loud lying mastiff tykes,
Stout fishers with the Fiend's net,
The upclosers of Heaven's yett (*gate*)
Cankered corrupters of the Creed,
Hemlock-sowers amongst good seed,
Kirk men that are to Christ unkent,
A sect that Satan's self has sent!
. . . . . .
I dread this doctrine if it last,
Shall either gar (*make*) us work or fast;
Therefore, with speed we must provide
And not our profit overslide.
. . . . . .

Your Order handles no money,
But for other casuality,
As beef, meal, butter and cheese
Or what else ye have, that ye please,
Send your Brethern, et habete.
As now nought else but valete.
By Thomas your brother at command,
A cullurne kythed (*silly fellow exhibited*) through many a land.

3/58. *To horss.* This probably means to assist them to mount on horseback.

3/65. *thankless mouth.* The same image is used by Sir David Lindsay "Answer to Kingis Flyting," l. 33, for "pudenda muliebria."

4/0. This poem was ascribed by David Laing to Alexander Scott in his edition of the poet's works. It was first printed by Chepman and Myllar in 1508, and consequently it must be by an earlier writer. The following is the version of the song in Forbes' *Cantus* (3rd ed. 1682), of the first four verses of this poem:

Lusty May with Flora Queen,
The balmy drops from Phebus sheen
Prelusant beams before the day
By thee Diana groweth green
Through gladness of this lusty May (repeated).

Then Aurora that is so bright
To woful hearts he casts great light,
Right plesantly before the day
And shows and shads forth of that light
Through gladness of this lusty May (repeated).

Birds on their beughs of every sort
Sends forth their notes and makes great mirth
On banks that blooms on euery bray,
And fares and flyes ov'r field and firth
Through gladness of this lusty May (repeated).

All Lovers hearts that are in care,
To their Ladies they do repare,
In fresh mornings before the day
And are in mirth ay more and more
Through gladness of this lusty May (repeated).

[Of every moneth in the year,
To mirthful May there is no peer;
Her glistring garments are so gay,
Your Lovers all, make merry cheer,
Through gladness of this Lusty May.]

4/9. The weather is fine: April showers are out of sight.

5/1. Love oppresses without distinction.

5/8. Get mastery over.

5/14. This proverb occurs often in the Scotch poets:

Thocht I in court be maid refus,
And haif few vertewis for to rus;
Yet am I cumin of Adame and Eif,

And fane wald leif as uderis dois
Excess of thocht dois me mischeif.
*William Dunbar: To the King*, Stanza VIII.

5/20. *docht him dress* could give.

5/21, 22. Because to enjoy princely love is to have complete or express sovereignty.

5/23. Service comes from humility.

5/29. The same proverb occurs in A. Montgomerie's *The Cherrie and the Slae*, 1597:

Maire honor is, to vanquische ane,
Nor feicht with tensum, and be tane,
And outhir hurt or slane:
The prattick is, to bring to passe,
And not to enterprise;
And als guid drinking out of glas,
As gold in ony wise.

5/30. *at all devyss* = elaborately.

5/40. She may see some literary merit in it. The Scottish poets called their language Inglis, in contrast to the (supposed) rude and barbaric dialects of the Celtic population of Scotland. Dunbar in his 'Flyting with Kennedy' taunts him as being an Erse or Gaelic poet. Gaelic was then widely spoken over the N., the W., and S.-W. of Scotland.

6. Poem seven is Scott's answer to these lines.

7/12. *abone þe laif* = above all others.

7/27. *f. f.* = without falsehood.

7/30. *b. . . . r.* = unless you pity it.

7/35. *b. . . . i.* = unless you send it.

8/20. *at all* = altogether.

8/30. lustiest]. Irving, in *History of Scottish Poetry*, reads "lufliest." The MS. is somewhat indistinct.

The epithet, "lamp of ladies," is found in 1/218. It was used by Lindsay and others:

Fair weill! ye lemant lampis of lustines
Of fair Scotland, adew my Ladies all.
*The Testament of Squyer Meldrum*, stanza 33.

9/21. *I wiss* = certainly. A.S. *gewiss.*

9/23. There is nothing on earth I am anxious about.

9/27. *moif* = stir up, excite.

9/33. *done in favouris* = got into favour.

10/1. I will be open, and love sincerely.

10/24. *ay quhill* = until.

10/27. *our cast* = cast over, reject.

11/4. *q. i.* = in whom.

11/10. *v. s.* = another one.

11/20, 21. Else know without more words that the dart of Cupid will pierce my heart.

11/23. *b. b.* = sorrows abate.

11/25. *c.* = ended.

11/28. *Quhill deid departe* = until death separates us.

11/33. That may me þat is pynd appeill fra my langour.

11/34. MS. reads *And to sla;* the *to* seems to be an error of the transcriber.

11/40. *plicht* = involved [in unsatisfied longings].

12/5. The cockatrice or basilisk, an imaginary creature which was fabled to kill by a look:

A cokatrice hast thou hatched to the world,
Whose unavoided eye is murderous.
Shakespere, *Richard III*, IV. i. 55.

"By confusion with *cock*, it was said to be a monster hatched from a cock's egg; it is merely a perversion of *crocodile*."—Skeat's *Dictionary of English Language*.

12/12. *barrat* appears to mean any common worthless stone.

13/2. *in staige* = step by step.

13/4. *thirlaige* = in a state of servitude. The meaning is that he is free from any kind of servile bond. The word is a legal term, as are *heretaige* and *blenche-ferme* in the same stanza.

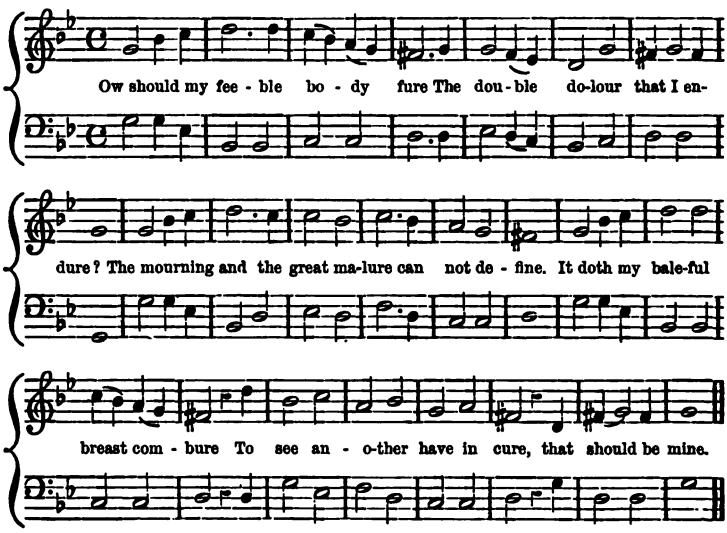
13/21. "lord" and l. 34, and "god," l. 27, refers to Cupid.

13/28. I bought her dear, but she bought me yet dearer, as she hazarded her honor and fame by the intrigue.

13/36. *s . . . e* leave without being seen.

13/38. *went* = wend, go.

14. This song is published in a volume, "Cantus, Songs and Fancies, I. Forbes, Aberdeen 1662." The transcript below of the song is from p. 11 of the edition (3rd) published in 1682, in the Advocates' Library, Edinburgh. The text has some variations from Bannatyne MS. The music below is the modernized version supplied in David Laing's edition of *Scott's Poems*, published 1821. The version from the Panmure MS., in the Library of the Earl of Dalkeith, is taken from Dr. Cranstoun's edition.


Ow should my fee - ble bo - dy fure The dou - ble do-lour that I en-
dure? The mourning and the great ma-lure can not de - fine. It doth my bale-ful
breast com - bure To see an - o-ther have in cure, that should be mine.

For well I wot was never wight,
That could inforce his mind & might
To love and serve his Ladie bright,
and want her syne.
As I do martyr day and night
Without that onlie thing of right,
that should be mine.

Were I of puissance for to prove
My lowlie and my heartlie love,
I should her mind to mercie move
With such propine.
Were all the world at my behove,
She should it have at here behove
for to be mine.

Now whom to shal I make my moan?
For truth nor constancie is none;
For all the faithful love is gone
Of feminine.
It would oppress an heart of stone
To see my loss, for her alone
that should be mine.

Who shal my dulled spirits raise,
Since not for love my Ladie goes?
For if good service might her please
She should incline.
I die in doulour and disease,
And others hath her as they please
that should be mine.

I may perceive right well by this,
That all the blythness, joy and bliss,
The lustie wanton life I wish
Of love is hine.
What remedie since so it is?
But patience, suppose I miss
that should be mine.

For Nobles hath not ay renown,
Nor Gentles ay the gayest gown,
They carie victuals to the town
that worse doth dine.
So busily to busk I bown,
And others beats the berry down
that should be mine.

Who can the rage of youthhood daunt,
Let him to Lovers Court go haunt,
And him as Venus subject grant,
and keep her trine.
Perchance he shal find mercy skant,
And able his reward not want
as I do mine.

14/22. *q. t.* = to whom.
14/31. *B. a.* = But if.
14/44. *gayest.* Dr. Cranstoun prints *grayest*, probably a misprint.
14/48. *eitis.* The MS. has had a letter scraped out. The true reading may be *beitis*, as suggested by the Cantus version.
14/52. *tham*. . . *grant* = become subjects of Venus.
15. Between poems 14 and 15 the following stanza is found in the MS.

Ane laid may lufe ane leddy of estait,
Ane lord ane lass, lufe hes no vdir law.
Quha can vndo that is predestinat,
Oft syiss for lufe the lymnage lichtlis law,

Rycht as the sone schynis on the sudly schaw,
And eik the rane vpoun the ryall ross,
Sa oft tymis lufe cheissis ane vnlyk choiss.
[Anon.]

15/13. *w. . . . r.* = will not show pity on me.

15/20. Because by thee engraved.

15/23. *f.* = fail.

15/24. Little honour is it to spoil or injure her servant.

16. Lord Hailes suggests (notes to *Ancient Scottish Poems*, page 314) that the person referred to was Robert, Master of Erskine, eldest son of John, fourth Lord Erskine (and fifth Earl of Mar, who died in 1552) . . . He was killed at the battle of Pinkie Cleugh, 10th September 1547, without issue. John Knox, in his *History*, records that Mary of Lorraine, Queen-Dowager, made "grit lamentatioun" when she heard of his decease, "and bure his deythe mony dayis in mynd," because she "deirlie belovit" him; cf. ed. Guthrie, 1898, at page 81.

16/35. *compleit* = full, *i. e.* full of weariness and sorrow.

17/7. In the *Clerk's Tale* Chaucer tells the story of patient Grissel, from Boccaccio, *Decameron*, X, 10.

17/19. On patience I must rely perforce.

18. In this poem Scott makes his understanding reproach his wayward affections.

18/14. Chid thyself and no other person.

18/22. To mene [moan] mendis [cures] thee nocht.

18/46. *l. . . . m.* = flounder in the mire.

18/64. "Drynk þat thow hes brewit." When Lord Darnley heard from Sir James Melvil that his fellow-conspirators, Ruthven, Morton, and others, concerned in the murder of Rizzio, had been obliged to flee, he answered, "As they have brewed so let them drink."—*Memoirs of Sir J. Melvil*, Edinburgh, 1735, page 132.

19/22. *on loft*, aloft, *a* is a weakened form of *on*. Cf. *on braid*, abroad, 37/15; *on far* = a far, 1/211; *on dreich* = adreich, 24/25.

19/36. "*This lady*"—Reason.

20/21. In the *Ballad of Johnnie Armstrang*, who was executed in 1529, is this stanza—

To seek hot water beneath cauld ice
Surely it is great folie;
I have ask'd grace at a graceless face,
But there is nane for my men and me.

21/22. Made me amorous not of right, *i. e.* not rightly.

21/34. 1882 Edn. reads "trow" instead of "trew." The MS. is indistinct.

21/38. I do not ask for it to be hidden that I'll be careful before loving her again.

22/22. *w. . . w.* = weal or happiness without woe.

23. The version below of this song is from David Herd's *Ancient and Modern Scottish Songs, Heroic Ballads, &c.* Edinburgh, 1776.

This poem was printed by Ramsay in *The Evergreen*. Stanzas 4 and 6 are the same as in Herd, except stanza 4, line 3, Herd has "that" instead of "young." These stanzas are not in the Bannatyne MS.; perhaps they are the work of Allan Ramsay.

The refrain signifies, "For devil a bit from thee will befall her."

1

Return hameward, my heart, again,
And bide where thou wast wont to be,

Thou art a fool to suffer pain,
For love of ane that loves not thee;
My heart, let be sick fantasie,
Love only where thou hast good cause,
Since scorn and liking ne'er agree,
The fint a crum of thee she fa's.

2

To what effect shou'd thou be thrall?
Be happy in thine ain free-will
My heart, be never bestial,
But ken wha does thee good or ill,
And hame with me then tarry still,
And see wha can best play their,
And let the filly fling her fill, paws
For fint a crum of thee she fa's.

3

Tho' she be fair, I will not feinzie
She's of a kin wi' mony mae:
For why they are a felon menzie
That seemeth good, and are not sae.
My heart take neither sturt or wae;
For Meg, for Marjory, or Mause;
But be thou blyth, and let her gae,
For fint a crum of thee she fa's.

4

Remember how that Medea
Wild for a sight of Jason yied;
Remember how young Cressida
Left Troilus for Diomede;
Remember Helen, as we read,
Brought Troy from bliss unto bare wa's;
Then let her gae where she may speed,
For fint a crum of thee she fa's.

5

Because she said, I took it ill
For her depart my heart was fair,
But was beguil'd; gae where she will,
Beshrew the heart that first takes care,
But be thou merry, late and air,
This is the final end and clause,
And let her feed and fooly fare,
For fint a crum of thee she fa's.

6

Ne'er dunt again within my breast,
Ne'er let her slights thy courage spill,
Nor gie a sob, although she sneest,
She's fairest paid that gets her will.
She geeks as gif I meant her ill,
When she glaiks paughty in her braws;
Now let her snirt and fyke her fill
For fint a crum of thee she fa's.

23/6. *mak* = give.
23/8. *of*, from, *scho fawis* = she gets.

23/18. She is one of a numerous class.

23/19. *fellone menzie* = a bad lot or company.

23/25. *twik in all* = ill (badly) took [me] in.

24/2. Eagerly resolved to compose this writing: *this present*, these presents, a legal phrase.

24/17. *corss & rent*, body and fortune.

24/19. If she wish to be off I shall go hence.

24/25. *on* dreich = *a* dreich, to a distance; *on* beich = *a* beich, aloof.

24/32. *kend*, ken it, know it.

24/33. If she pleases to pity me I shall follow her in every season and render her the service of a subject or lover.

25. The editor of the 1882 edition prints this poem in his appendix, and suggests that it is likely to be the work of Scott. Its place in the MS. among a number of poems ascribed by Bannatyne to Scott, as well as the style warrants this supposition.

25/25. *And* = *if*: *magyn*, this word appears to mean consume.

25/27. The meaning is obscure: *sallis* is indistinct in MS., it might be read sawis. I read *sallis* = chambers: *seilis* perhaps same as *sil*, pl. sillis = faggots. Cf. Jameson's *Scot. Dict.* under *sil*. The meaning would be, "though my chambers are cold (without firewood) yet I'll learn her to be content."

27/1. *þat law* = the law of Cupid. See 29/7.

27/6. And food and sleep do without.

27/35. *I . . . f.* = it should be avoided.

27/36. There were visitations of the plague in Edinburgh in 1529 and 1568; the Bannatyne MS. was written during the plague of 1568. Perhaps this poem was written about 1529, the time of the earlier visitation in the sixteenth century.

28/8. *w. d.* = without the victim's will.

28/13, 14. To love and be prudent, To be wanton with caution: and see line 18, where this is said to be impossible.

28/16. *As* not *is the dyiss*. See 20/30, where the same image is used.

29/29. And you have regard to them who care not three straws if they are ignored by you.

29/35. *ago* = agone, escaped.

30/26. Always assert they are chaste.

31/9. Youth and obstinacy are so allied.

31/20. *m. . . s.* = injure themselves.

31/39, 40. Women hold such men as cannot refrain from them to be worthless.

31/46. Woman is born to breed and feed the fruit of man, *i. e.* children.

32/17. *p. s.* = use signs: because you do not commit yourself, as when you use language.

32/26. Do not stay away on account of rain, *i. e.* of a shower—of trifles.

32/39. "by the wy that all the warld wrocht," an oath.

32/45. Flatter with *fissen*, pith, ability. Earlier editors following Laing read *fyiftene*, which makes nonsense of the line.

33/22. When the figure shows you are pregnant.

33/28. By them who choose to give her geir, *i. e.* something valuable.

33/38. [Who] act so as to injure their husbands' reputation.

33/75. Some cannot keep from lansing (probing) her, etc.

33/95. Much less the larger-hipped, *i. e.* the stronger.

33/101. "to breif ballatis." This phrase is used by Dunbar, "Quhen I wald blythlie ballatis breif": *To the King*.

34/32. They want to be moaned over, though they moan over no one.

34/34. They want their own way, who rarely know what is right.

34/39, 40. They would be named as the companions of noblemen, though secretly they lean towards lower classes of persons.

34/44. *and* = while: *blekit* = are blacked, are besmutted.

34/62. To avoid having "rewaird" as the end word of both lines, 62 and 64, Hailes substituted "regard" for "rewaird" in this line.

35/22. Let these men go away and cease to believe in their false words.

36. This is a companion to 33, and is "Ane ballat maid to þe derisioun and scorne of wantoun men," as the other is against wanton women. The first two stanzas are similar in both ballads. The version from the Maitland MS., preserved in the library of Magdalene College, Cambridge, is here printed for the first time.

The latter portion of the Bannatyne transcript has been much altered. It contains several difficult lines; the most obscure stanza (lines 113—120) is not in the Maitland transcript.

36/24. *ago* = agone, departed.

36/25. The most sensible anywhere.

36/94. *w. w.* = bankrupt person: perhaps *w. w. r.* = spendthrifts, who have expended their all in debauchery.

36/113. This verse undoubtedly refers to the stories of the reformers about the corruptions of the Roman clergy, and to the satires on the priests which were current at the time of Scott.

Roger Ascham, in his *Schoolmaster*, writes thus: "Time was when Italy and Rome have been, to the great good of us who now live, the best breeders and bringers up of the worthiest men not only for wise speaking, but also for well-doing in all civil affairs that ever was in the world. But now that time is gone; and though the place remain, yet the old and present manners do differ as far as black and white, as virtue and vice. Virtue once made that country mistress over all the world; vice now maketh that country slave to them that before were glad to serve it. All man [mankind] seeth it; they themselves confess it, namely such as be best and wisest amongst them. For sin, by lust and vanity, hath and doth breed up everywhere common contempt of God's word, private contention in many families, open factions in every city, and so making themselves bond to vanity and vice at home, they are content to bear the yoke of serving strangers abroad. Italy now is not Italy as it was wont to be; and therefore now not so fit a place as some do count it for young men to fetch either wisdom or honesty from thence. For surely they will make others but bad scholars that be so ill masters to themselves."

36/114. "saif ane" woman "hecht Pasifie." Apollodorus (III, 1) and Ovid (Met. VIII.) relate the legend of Pasiphae. Her husband Minos wanted to become the ruler of Crete. He declared the country had been given to him by the gods, and to prove his claim asserted that his prayers were always answered. He offered sacrifice to Poseidon, and prayed that a bull might come out of the sea. Poseidon granted the prayer, and sent a bull of great beauty. Minos was so delighted with it that he broke his pledge and sacrificed another bull. His breach of faith raised the ire of the god, and in revenge Poseidon rendered the bull furious, and excited an unholy passion in the breast of Pasiphae. She called Daedalus to her assistance, who made her a figure of wood in the shape of a cow, and covered it with the hide of a cow, and mounted it on wheels. It was then dragged to the pasture ground of the bull; Pasiphae concealed herself in the interior. She became the mother of the Minotaur—the bull-headed monster. Cf. Virgil, En. 6. 14; Cic. De Nat. Deor. III. 19.

The Protestant divines denounced the manners of their time with great

vehemence. The extract, which is quoted at p. ix of the Introduction to this edition, from Knox's *History* is an interesting commentary on these verses.

36/143. *natouris* = characters.

36/151. Or beware you have not to say: "Woe is me!"

37/15. *on broad* = abroad.

37/22. *the trust* = the true people.

The following poem is given as Scott's by Sibbald. In the Bannatyne MS. it is anon. Sibbald prints "Quod Scott" at the end; but that is not in the MS. now, nor does it appear to ever have been there.

[leaf 218, p. 495.] The well of vertew, and flour of womanheid,
And patrone vnto patiens;
Lady of lawty, bayth in word and deid,
Rycht sobir, sweit, full meik of eloquens,
Bayth gud and fair; to 3our magnificens
I me commend, as I haif done befoir,
My sempill hairt for now and evir moir.

[leaf 218 *b*, p. 496] For evir moir I sall 3ow scherwice mak,
Syne, of befoir, into my mynd I maid;
Sen first I knew 3our ladischip, but lak
Bewty, 3owth of womanheid 3e had,
Withouttin rest my heart cowth nocht evad.
Thus am I 3ouris and evir sen syne hes bene
Commandit be 3our gudly twa fair ene.

3our twa fair ene makis me oft syiss to sing,
3our twa fair ene makis me to syche also,
3our twa fair ene makis me grit conforting,
3our twa fair ene is wycht of all my wo,
3our twa fair ene may no man keip þame fro,
Withouttin rest that gettis a sycht of þame;
This of all vertew were 3e now þe name

3e beir þe name of gentilnes of blud,
3e beir þe name þat mony for 3ow deis,
3e beir þe name 3e ar bayth fair and gud,
3e beir þe name þat faris þan 3ow seis;
3e beir þe name fortoun and 3e aggreis,
3e beir þe name of landis of lenth and breid,
The well of vertew and flour of womanheid.

# GLOSSARY.

*(The figures before the / refer to the number of the poem; the figures after the / to the line of the poem.)*

**A**

abill, 14/55, likely
abilȝementis, 32/20, dress
abitis, 1/91, obits, offices for the dead
abone, 7/12, above
abuse, *v.* 32/25, reproach
address, *v.* 8/11, prepare
adwersare, 22/3, adversary
affane, *v.* 10/1, attempt. A.S. *fandian*
aganis, 1/8, against
ageit, 36/83 M., aged
ago, *v.* 29/35, 31/16, 36/24, gone
aige, 1/35, age
aikkis, 2/7, oaks
ailis, *v.* 15/1, troubles
aipis, 36/32, apes: here applied to wanton girls
air, 5/12, ? jot. Ice. *aar*
air, 7/19, 23/29, 37/25, early
aith, 36/69; aythe, 36/69 M., oath
albeid, 9/7, albeit
alhaill, 9/18, wholly
allegeand, *v.* 31/26, alleging
als, 2/17, 24/20, as
alswa, 11/29, also
amene, 3/1, pleasant. L. *amœnus*
and, 15/31, 32/50, if
ane, 1/184, a
ane, 36/60, on, 36/60 M., one
aneuch, 1/55, enough
anis, 32/48, once
anix, *v.* 38/52, join, bind
annis, 36/107; anis, 36/107 M., ass
anschir, 7/3, 11/32, answer
antetewme, 1/145, antiphon; chant
antiphratis, 34/70, antiphrases: the use of words in an opposite sense to their meaning
a per se, 9/20, first; incomparable; like A, the first letter of the alphabet
apill, 36/128, apple
appardoun, *v.* 36/145, pardon
appeill, *v.* 11/33, call
applaud to, *v.* 1/27; applawddis, 36/82, commend
apply, *v.* 27/27, 30/44, yield, hearken
ar, *v.* 36/70, are
areir, 1/14, behind. Fr. *arrière*
argun, *v.* 1/54, argue
armipotent, 2/5, potent in arms
aryfe, *v.* 1/187, arrive
asselȝie, *v.* 32/47, assail
at, 34/20, from
athamant, 12/10, diamond, adamant
attingent, *v.* 1/35, attained
attour, 36/62; attoure, 36/62 M., over, beyond
auld, 1/145; aulde, 36/83 M., old
availȝeis, *v.* 1/109; avelȝie, 32/42, avails
avairis, 2/160; awer, 36/110; aver, 36/110 M., horses; cf. O.F. *aveir*
avart, *v.* 38/37, avert
aventeur, 13/29, risk
aw, 19/33, awe; aw, 9/9, [in] awe
awcht, *v.* 33/31, owns
aweryce, 36/98, avarice
awin, 13/12, 29/28, 36/38, 108, own
awysit, *v.* 21/39, advised

**B**

bab, 13/23, babe
bad, *v.* 18/43, bade, ordered
baggis, 36/91, money bags, property
baikin, *v.* 2/98, *pp.* of baik, to bake
bailfull, 14/5, sorrowful
baill, 2/166, 6/3; baillis, 11/23, bale, torment

bairis, 3/53, the game of bars
baith, 15/23; bayth, 1/54; boithe, 36/36 M., both
bakbytand, *v.* 1/124, backbiting
ban, *v.* 2/89, curse. Ice. *banna*
band, *v.* 2/95, bound
bane, 33/38, destruction
banes, 1/83, bones
bar, *v.* 1/211, to abstain
bargan, 2/104, fight. O.F. *bargaine*
barlabreikis, 3/54, a country game
barrat, 12/12, barrat stone = ? a common causeway stone
barrone, 1/164; barrownis, 1/66, baron
barrowis, 1/183, lists, barriers. O.Fr. *barres*
bassir, 5/6, lower, humbler
bawis, 3/10, balls
be, 2/148, 36/4, by
bed, *v.* 2/166, bore, endured. A.S. *bidan*
beforrow, 36/40, before
begin, *v.* 1/19, pray
behufe, *sb.* 9/25, 10/19, 14/19, command
behuffis, *v.* 11/19, compels
beich, 24/27. *See* on beich
beill, 1/6, bell; "to bear the bell" signifies to take the lead
beir, 3/31, beer
beistly, *adj.* 33/12, animal
beit, *v.* 11/23, abate
beitis, *v.* 14/48, beats
bek, *v.* 1/83, to make obeisance
belangit, *v.* 1/77, belonged
belappit, *v.* 8/17; belappis, *v.* 36/121, enwrapped
beleif, *v.* 1/205, believe, hope
belyffe, *adv.* 1/185, immediately
belling, 36/72, rutting; belling tyme = pairing season
bend, *v.* 24/28, to yoke
bene, 3/2, 8/36, 5/29, 12/1, 20, 22/2; beis, 10/31; bie, *v.* 33/97, is, are
berne, 1/194, 2/166, youth
besekand, *v.* 1/47, beseeching
betawcht, *v.* 33/28, give. A.S. *betaecan.*
bett, *v.* 2/25, beaten
betuix, 1/44, between
bewche, 2/159; bwche, 2/143, leg. A.S. *boh*
bewis, *sb.* 4/11, boughs (same etymology as *bewche*)
biblistis, 1/123, ? Bible readers
bich, 36/105; bitche, 36/105 M., bitch
bid, *v.* 21/38, must
bill, 1/210, writing
billeis, 3/53, comrades, lovers
bind, 37/18, bond; society
birkin bobbynis, 3/18, a knot of birch leaves. *A. Ramsay's Glossary to Evergreen.* Country people used to place them about their houses on account of their fragrance.
birneist, *v.* 5/29, burnished
birth, 4/11, kind, breed
bismeir, 36/91, whore. A.S. *bismeir*
bissie, 1/43, busy
blaid, 37/13, blade, leaf
blaidis, *sb.* 36/87 M., blows
blaiknit, 19/4, pale, wan. A.S. *blaecan*
blait, 1/86, timid
blande, *v.* 1/66; blandit, 11/9, blend
blawdis, 36/87, blows
ble, 19/4, complexion. A.S. *bléo*
bleir, *v.* 1/86, blind, blur
blek, *v.* 36/140; blekit, 34/44, stain
blenche ferme, 13/8: In Blanche holding a vassal makes a small payment in lieu of all services to the superior.
blenk, *sb.* 15/26, glance
blenkyne, *v. sb.* 18/41, blinking
blin, *v.* 2/104, desist. A.S. *blinnan*
blude, 1/66, blood
blunder, *sb.* 2/149, confusion
bobbynis, 3/18, knots of leaves. Cf. Gaelic *baban*
bodeis, 1/86, persons
boir, 17/3, pore of the skin
boith, 37/8, both
boitis, 12/20, boats
bot, 1/123, 212, 9/16; but, 1/114; butt, 36/27 M., without, except; 29/25, only
boun, *adj.* 2/91, ready
boun, *v.* 33/84, to prepare. Cf. Icel. verb *bua*, to prepare, *pp. buinn*
bound, *v.* 29/25, fettered
boutting, 36/88 M.; bowtyne cleth, 36/88, a thin cloth, boulting cloth (O.Fr. *buleter*): venus bowtyne cleth: cestus of Venus
bowgill, 2/172, bugle
bowis, 3/18, boughs. *See* bewis

bowrdis, 1/211, jests. O.Fr. *bourde*
bra, 2/145; brae, face of a hill
brace, *v.* 1/215; braice, 33/44; brasing, 33/53; braisit, 13/6; embrace
braid, *v.* 2/145, started, rushed. A.S. *braedan*
braid, on, 37/15, abroad
brand, 2/165, sword
brane, 33/102, brain
breif, *v.* 33/101, write. L. *breve*
breir, 1/206; breiris, 2/17, brier
brek, *v.* 33/102, break
brepir, *sb.* 27/41, brothers
bricht, 5/29, 12/2, bright
brodding, *v.* 2/16, spurring. A.S. *brord*
broich, 2/40, on broich, on tap
bruke, *v.* 1/194, possess. A.S. *brúcan*
bruckill, 33/33; brukle, 31/3, inconstant
brutall, 36/20; brutell, 36/20 M., brutal
brute, 37/9, brood, offspring
bucklar, *sb.* 2/165, buckler, shield
buchone, 3/50, ? on buchone wyis = ? to obtain her most cherished favours
buke, 1/108, book
bukkis, *sb.* 36/72, bucks
bukkit, *v.* 2/105, incited, pushed
burd, *v.* 19/29, burned, behoved
burd, 36/70, bird
burge, *v.* 37/11, to bud. Cf. Fr. *bourgeonner*
busk, *sb.* 14/47, bush
but, 1/114; butt, 36/27 M., without (*see* bot)
by, *v.* 2/88; byand, *v.* 2/115, buy
by, 3/21, against
byd, *v.* 8/8, 16; 23/2, abide, remain
bynge, *v.* 1/83, cringe (Icel. *beygia*, to bow)

C

cace, *sb.* 18/35, condition
cachis, *v.* 3/38, hides. Cf. Fr. *cacher*
caice, 32/49, case
cald, 27/19, cold
cast, *v.* 1/33; kest, 2/76, throw off; 32/27, determine
ceiss, *v.* 1/95, stop
celsitude, 1/193, greatness, might
chaipis, *v.* 36/30, escapes
chanteris, 1/127 ? *pl.* of chanter: the chief singer or priest of a chantry
chappit, *v.* 33/67, knocked
charbucle, 1/219, carbuncle
chawcht, 33/29, catch, get
cheir, 1/62, cheer, fare
chene, 9/35, chain
chift, *v.* 33/71, shift, remove
chop, *v.* 1/62, barter
chucking, *v.* 33/50, fondling
clair, 2/52, completely
clais, 3/45, ? hurdles, hedges
clap, *v.* 33/44, 73, stroke, fondle
clattrer, 30/41, tattler, tell tale
clawin, *v.* 33/27, scratched
cleif, 1/34, cleave. A.S. *clifan*
cleive, *v.* 33/47, open. A.S. *cliofan*
clenge, *v.* 38/11; clengit, 38/30, acquit (legal term)
clergie, 1/102, learning
clerk, 1/164, clergyman, scholar
clething, 1/178, clothing
clippit, *v.* 34/70, called
clown, *adj.* 3/20, clownish
cluddis, 12/4, clouds
clym, *v.* 33/43, climb
coft, *v.* 13/28, 19/24, 36/102, bought. A.S. *ceapian*
coile, 33/68, coal
coistlie, 1/178, costly
coite, 36/150, literally coats, cover
cokkillis, 3/32, cockles
combure, *v.* 14/5, consume, burn
commamis, 3/32, ? young coal fish: a fish allied to the cod. It gets its name from the pigment on skin, which blackens the hands when these fish are touched.
commend, 11/2, present
communis, 1/150, common people
compleit, *v.* 11/25, 16/35, ended
compt, *v.* 2/132; comptis, 36/78 M., count
compt, *v.* 36/118, recount
confidder, *v.* 35/11, confederate, keep company with
confort, 10/8, encouragement
confound, *v.* 34/58, come to ruin
confusit, *adj.* 31/29, confused, absurd
consate, 1/33; consaitis, 34/3, concept, thought
consequent, 1/165, in due order
consorss, *sb.* 1/180, association
consorss, *v.* 31/9, joined
constrynd, 36/21, constrained
coppis, 36/124, drinking cups

corse, 13/30; corss, 1/178, 24/17, 31/13, body
cossis, *v.* 13/31, exchange. A.S. *ceósan*
counter, *v.* 2/34, encounter
course, 32/5, career
courtas, 34/75, courteous
covettyiss, 34/16, covetousness
cowet, *v.* 36/127; covettis, 34/43, covet
cowth, 1/143, well known
crab, *v.* 34/76, become ill-tempered
crabit, 1/148, ill-tempered, provoked
crak, 2/169, explosion; 2/176, talk
creddens, 35/23; creddence, 32/36, credence
crewall, 27/32, cruel
criselleit, 12/9, chrysolite, golden stone
croce, 1/49, cross
cumd, *v.* 6/16, come
cunnyng, 1/102, skill
cunȝe, 36/90; conȝie, 33/29; cwnȝe, 36/90 M., coin
cuplit, *v.* 1/180, coupled
cure, 1/34, 6/15, charge, tutelage
cure, *v.* 9/23; cureis, 29/29; curis, 36, care for
curius, 27/37, abounding in care
curpall, 2/169, crupper
cursit, *v.* 1/155, excommunicated
cursour, 2/152, 36/110; cursoure, 36/110 M., horse
cur-tyk, 36/105; curr-doig, 36/105 M., a mongrel dog
cuschett, 13/38, ring-dove
cute, 1/109; cutis, 29/29, trifle
cuvatyce, 1/118, greed

**D**

daifit, *v.* 1/90, *pret.* of deave, to deafen
daill, *v.* 30/3, dally, to have intercourse
daly, 32/22, daily
dang, *v.* 2/8, *past t.* of ding, to overcome, knock down
dantoun, *v.* 1/55, subdue, tame
dapill, 36/126, mixed with gray
dar, *v.* 5/37, dare
dargeis, 1/90, dirges
dasy, 1/222, daisy
de, *v.* 9/24, 15/18, die
debait, *sb.* 2/1, contest
decoir, *v.* 1/17, 178, decorate
decreitis, *v.* 36/113, ?decrees, judges, censures
defame, 32/50, ill-fame
defend, *v.* 32/50, prohibit
degest, 27/13, 33/89, properly adjusted
deid, *adj.* 1/83, dead
deid, *sb.* 2/67, 16/7, death
deid, *sb.* 30/19; deidis, 36/19, deed
deir, *adj.* 2/39, costly
deir, *sb.* 3/27, deer
deir, *sb.* 38/39, harm
denkest, 33/85, sauciest
denner, 2/100; dennaris, 2/80, dinner
denteis, 2/39, dainties
deploir, *v.* 8/33, deplore
dertis, 7/9, darts
descrywe, *v.* 1/171, describe
dett, 1/23, duty
devoir, 30/50, duty
dewlie, 1/17, duely
dewtie, 1/129, duty
dewyss, 5/30, device
diamant, 12/8, diamond
dicht, *v.* 2/80, *pp.* of dicht, to prepare
discrepance, 1/29, 22/10, discordance
disione, 2/75, breakfast
dispyss, 11/5, wrong
dispyt, *v.* 34/25, dispise
diseiss, 24/22, 26/24, uneasiness
dissait, 36/135 M., deceit
docht, 5/20, could. A.S. *dugan*
doggitless, *adv.* 19/10, unworthily. Cf. A.S. *duguth*
dollour, 14/33, dolor
done, *v.* 11/5, do
dout, *sb.* 36/27, fear
dow, *sb.* 1/215, dove
dow, *v.* 33/22; docht, *pret.* 5/20, to be able
dowbill, 28/21, 36/103; double, 36/103 M.; dowble, 1/222, deceitful
dowbilnes, 1/129, two facedness
dowsy, 2/11, twelve
dowt, *v.* 31/36, fear
drafe, 2/161, excrement
dre, *v.* 14/33, 15/3, endure
dreich, 24/25. *See* on dreich
dress, *v.* 5/20, 18/7, 20/13, address, redress
drest, 2/80, prepared
drevin, *v.* 1/129, *pp.* of drive, to urge strongly
duchty, 2/10, doughty

**dulce**, 1/222, sweet
**dule**, 7/23, 15/29, sorrow. Fr. *deuil*
**dullit**, 14/29, 15/15, torpid, dulled
**dyiss**, 28/16, dice

**E**

**e**, 1/38, 18/41; ene, *pl.* 38/15; ein, *pl.* 1/86, eye
**efeir**, 38/35, exactly proportioned to, fitly
**effrey**, *v.* 5/35, fear
**eik**, 15/30, also
**eikwall**, 2/43, just
**eindill**, *v.* 34/45, to become jealous
**eir**, 1/38, ear
**eiss**, 13/13, ease
**eit**, *v.* 1/74, eat
**ellis**, 31/24, else
**enarmit**, *v.* 1/182, armed
**endlang**, 37/10, along
**enforss**, *v.* 1/181; enforsis, 33/55, oblige, compel
**epistollis**, 1/113, epistles
**erd**, 9/20, earth
**erdly**, 16/44, earthly
**eschamit**, *v.* 34/74, ashamed
**espy**, *v.*; espye, *v.* 36/3, see
**estait**, *sb.* 1/30, condition
**ethis**, 2/87, oaths
**everichone**, 3/16, every one
**evir-bone**, 7/37, ivory
**evirilk**, 9/36, every
**exort**, *v.* 10/7, entreat
**expart**, 22/17, expert, 10/12, experienced
**express**, *adv.* 5/21, 19/8, expressly

**F**

**facound**, 11/9, 32/11; eloquent
**faid**, 32/30; feid, 2/69, 5/9, 19/8, feud, quarrel, ill-will. M.E. *fede*
**faik**, *v.* 18/47, grasp. A.S. *facian*
**fair**, *v.* 27/24; fairin, *v.* 2/78; fure, 14/1, to go, to fare
**fairsing**, *v.* 1/123, stuffing
**fais**, 2/111, 31/36, foes
**fallow**, *v.* 23/31, follow
**falsatt**, 3/24; falset, 34/10, falsehood
**falt**, 1/138, 11/13, want
**famist**, 1/137, famished, starved
**famyny**, 3/28; famenene, 34/69; femenene, 14/25, women kind
**fan**, *v.* 25/28, ? to put up with, to feign contentment
**fane**, 21/22, fain
**fannis**, *v.* 36/105; faunis, 36/105 M.; fawin, 33/25, to long for. Cf. Icel. *fagna*, to be glad
**fary**, 25/16, ? confusion, or ? if connected with A.S. *faran*, to go
**fastlingis**, 3/19, well nigh
**fawin**, *v.* 33/25. *See* fannis
**fawis**, *v.* 3/8, *v.* 23/8, falls, obtains, gets
**feale**, 1/212, fealty
**fecht**, *v.* 2/48, fight
**feckill**, 32/11, fickle
**fecound**, 38/45, fertile
**feid**, *v.* 25/26, 31/47, feed
**feidit**, *v.* 2/164, challenged
**feind**, 23/8, devil (feind a crum = devil a bit)
**feir**, 2/96, 5/9, companion
**feir**, 2/103, 32/45, fright, fear
**fek**, 36/138, make, effect
**fel**, *v.* 15/23, fail
**fell**, 2/4, mettlesome
**fellone**, 23/19, wicked
**felȝie**, *v.* 32/45; felȝeit, 18/47, fail
**fenȝeit**, *adj.* 20/29, 21/21, 35/7, false
**fenȝeit**, *sb.* 7/27, falsehood
**fenȝie**, *v.* 23/17, feign
**fer**, 13/28, far
**fermit**, *v.* 13/4, confirmed
**fery**, 2/64, active
**fey**, 2/189, faith
**fibilnes**, 3/24, feebleness
**fillok**, 23/15; fillokkis, 33/63, young mare, giddy lass
**filly**, 23/31, fop
**firth**, 4/14, forest
**flaw**, 2/176, a sudden burst of passion
**fle**, 2/125, flight
**fle**, *v.* 27/35; fleis, *v.* 34/38, to flee
**fleich**, *v.* 36/45; fleiche, *v.* 32/45; fleische, *v.* 33/13, flatter
**fleme**, *v.* 38/45; flemis, 29/33; flemit, 1/130, chace. A.S. *facian*
**flesch**, 1/74, beef; animal food
**fling**, *v.* 23/15, dance about
**flit**, *v.* 27/11, move
**flureist**, 37/14; flurist, *adj.* 1/217, flourishing
**fo**, 22/16, foe
**foche**, *v.* 2/96, break away (also written fotch, *Jamieson*)
**foirgifanis**, 1/161, forgiveness
**foirse**, *v.* 36/137, foresee
**for quhy**, 5/29, 7/6, 8/14, 34/7, 71, because

forbeir, 32/53, spare
force, *sb.* 1/26, fortitude
forfair, *v.* 18/23, perish. A.S. *forfaran*
foregane, 38/15, before
forloir, *v.* 6/6; forlorne, 36/66, lost
formois, 1/217, beautiful
forrow, 36/40 M. (= forouch), before
forvey, *v.* 32/15, go astray. O.Fr. *forvoyer*
forȝet, *v.* 27/47, forget
foundis, *v.* 3/39, goes. A.S. *fundian*
foursum, 2/131, four together
fouth, 1/138; fowth, 38/29, plenty, abundance
fow, 2/161, full
fowne, 2/64, fawn
fowness, 2/98, fulness
fowsum, 36/13; fulsum, 36/13 M.; fulsome
fra, 1/36, by
fra, 1/130, through
fra, 2/185, 31/1, 36/21, 54, when
frak, 1/181, bold, vigorous. A.S. *frec*
frane, *v.* 36/45, insist, press. A.S. *fregnan*
fraude, *v.* 36/32 M.; frawd, *v.* 36/32, defraud, cheat
freikis, 2/4, fellows
freir, 1/54, friar
fremmit, 15/6, 32/30, 34/37, unlucky, estranged, strange
fremmitness, 19/7, strangeness, unfriendliness
frennessy, 32/1, frenzy
frigging, 33/62, masturbation
fruitioun, 1/68, power
fule, 23/3; fulis, 36/8; fuilis, 36/8 M., fool
fulgent, 1/217, shining
fuliche, 34/13, foolish
fund, *v.* 30/11, found
funder, *v.* 2/147, founder
furdir, *v.* 29/41, succeed, advance
fure, *v.* 14/1, bear, carry. Icel. *faera.*
furthschaw, *v.* 9/9, forthshew
fute, 1/183, foot
fyisene, 32/45, vigour. Cf. O.F. *foison*
fyld, *v.* 2/160; fyle, 30/25; fylit, 36/31, dirtied, defiled, stained
fyre-fangit, *v. pp.* 1/74, burnt

G

ga, *v.* 2/150, 23/15, 23; gane, 9/36, go; gaiss, 14/30; gais, 24/23; gois, 3/11; gang, 27/12: parts of gae, or ga, to go
gaidis, 36/85 M.; gawdis, 36/85, tricks, games
gaill, *v.* 3/26, to call; golk to gaill, cuckoo to call or sing. A.S. *galan*
gaiss, *v.* 29/24; gess, 1/131, guess
gait, 37/27; gaitis, 2/179, ways
galay, 12/19, galley
gallandis, 3/11, gallants
galȝart, 2/38, pleasure-seeking
gan, *v.* 2/172, began
gap, 33/75, ?
gar, *v.* 1/19, to cause; garris, 5/7; gart, 18/42, 21/27; gartit, 36/55
garth, 8/25, garden
geif, 33/98, give
geir, 1/118, 33/28, 36/96, property of any kind, money
gelly, 2/163, ? jolly. A.S. *gal*
geme, 24/1; gemmis, 1/181, game
genetryce, 1/5, mother
gent, 1/209, 17/8, gentle
gentillis, 14/44, high born persons
gentrice, 33/81, genteel
genȝeild, 34/62, reward
gess, *v.* *See* gaiss
gettin, 36/96 M.; gottin, *v.* 36/96, obtained
giff, 1/157; giffe, 1/193, if; gif, 31/15, unless
glaik, *v.* 18/42; glak, *v.* 30/33, to look foolish, to fool
glaikis, *sb.* 36/16, dumps
glaikit, *adj.* 26/16, foolish, thoughtless
gloir, 1/19, glory
goif, *v.* 18/42, to look foolish, stare. Cf. Germ. *gaffen.*
golk, 3/26, cuckoo. Is. *gouk-r*
goun, 14/44, 33/82, gown
govirnance, 32/24, government
gowlis, 12/15, marigolds
graif, *adj.* 32/43, grave
graif, *sb.* 6/4, ? grasp
grane, *v.* 36/46, groan
graping, *v.* 33/53, groping
graue, *v.* 15/20, gravit, *v.* 1/117, to impress deeply, engraved
gravit, *adj.* 7/36, carved
gre, 38/68, recompense
grediar, 1/131; grydiar, 33/90, greedier
greitis, *v.* 36/67, greets, weeps

greting, *v.* 1/224, praying
grit, 1/50, 224, great; grittest, 1/131, 33/87, greatest
growme, 2/118; grumis, 3/15, man
grufling, *v.* 38/3, grovelling
grunche, *v.* 36/92, grumble
grunching, *sb.* 29/14, grumbling
grund, 2/147, ground
grunȝe, 36/92, face, mouth. Fr. *groin*
gucking, *sb.* 33/52, trifling, fooling
gudeman, 1/192; guidman, 1/184, husband
gudly heid, 17/15, beauty
guid, 1/32, good
gwerdoun, 34/62, reward
gyd, 19/36, guide
gyiss, 2/49, 33/77, fashion, bearing
gymmer, 3/14, sprucer, neater
gymp, 33/77, delicately

H

haell, 1/212, health
haif, *v.* 1/51, 5/22, 37/9, have
haill, 34/5, whole
hairis, 3/38, hares
halkis, *v.* 3/37, fish with hawks
hals, 21/23; halss, 33/43, neck
haltand, 25/17, haughty
halye, 1/51, holy
hame, 1/title, home
hamewart, 23/1, homeward
hane, *v.* 33/94, spare. O.Icel. *hegna*
hankis, *v.* 36/4 M., fastens
hant, *v.* 36/84, 33/3, haunt, practice. Fr. *hanter*
hap, 2/50, chance
harbary, *v.* 1/205, bring to harbour
hareit, *v.* 1/140, harried
harmisay, 30/41, alas
hart, 13/7; hairt, 13/1, 38/43, heart
hartit, 36/52 M.; hairtit, 36/52, hearted
haviness, 7/24, heaviness
havingis, 30/26, 34/4, behaviour
he, 11/35, 19/18, 25/17; hie, 1/18, high
hecht, *v.* 32/34, *pt. t.* of hate, to promise. A.S. *hátan*
hecht, *sb.* 36/69, promise
hecht, *v.* 36/114, named. A.S. *hátan*
heich, 24/25, 38/6, high
heid, 36/4, head
heidismen, 1/141, headmen, masters
heir, 38/33, hearing
heit, 31/14, heat
helsum, 13/1, full of life
hes, *v.* 1/55, 68, 213, 5/11, 31/14, 37/5; hess, 29/39; he[s], 22/13, hast, has, have
hett, 2/23, 20/21, hot
hewche, 2/157; huche, 2/141, steep hill
hiemaill, 12/18, wintry. L. *hiemalis*
hienes, 1/159, highness
hippit, 33/95, hipped
hird, *v.* 13/21, guard
hittin, *v.* 2/33, hit
ho, 22/15, halt
hoile, 33/3, hole
hoip, 1/9; howp, 13/3, hope
horss, to, *v.* 3/58, to assist to mount
howbeid, 20/5, 32/25, howbeit
huke, 36/3, hook
hully, 3/70, moderately
hurdeis, 33/94, hips
hurdome, 36/123, whoredom
husbandis, 1/174, husbandmen
hyne, 14/39, 24/19, hence

I

idolatheit, 1/153, idolatrous
ilk, 7/9, 34/44, each
illustrat, 1/1, illustrious
imbassatis, 1/185, ambassadors
in, 9/34, into
inarmit, *v.* 24/4, embraced
incertane, 28/16, uncertain
inclusit, *v.* 31/27, inclosed, controlled
inglis, 5/40, English
ingraif, *v.* 1/214, engrave
ingyne, *sb.* 1/98, genius, capacity. L. *ingenium*
inleid, *v.* 17/13, continue
inorme, 36/139, vicious
inteir, 27/43, entirely
intill, 1/210, in
inwart, 7/42, 8/39, 9/2, within, inward
I wiss, 9/21, 14/38, certainly. A.S. *ge-wiss*

J

jak, 2/163, a short coat of mail, or perhaps of leather
japit, *v.* 33/79, debauched
jasp, 12/9, jasper
jassink, 12/9, jacinth
jeigis, 33/58, jigs, tunes
jo, 22/13, joy. Fr. *joie*

jott, *v.* 33/81, to strut about
just, *v.* 2/71, joust
iusting, *sb.* 2/title, jousting

**K**

keilis, *v.* 12/5; keild, 2/26, 2/156, 17/23, to kill
keir, *v.* 1/150, to drive away
ken, *v.* 35/5; kennis, 19/29, to know
ken, *v.* 38/55, direct, guide
ken, *sb.* 37/28, view
kendillit, *v.* 28/8, kindled
kest, *v.* 2/76. *See* cast
kin, 1/84; kynd, 36/108, kindred
kin, 18/19, kind, species
kirk, 1/21, church
kirkmen, 1/44, churchmen
kis, *v.* 1/127, ?
kittie, 34/19, usually giddy or wanton woman, here an *adj.* = wanton
knaw, *v.* 37/8, know
knittin, *v.* 2/31, knit
kocatrice, 12/5, basilisk. A fabulous serpent hatched from a cock's egg, who could kill by merely breathing or looking at a person.
koy, 32/54, concealed
kuikis, 1/127, ? excrement; cf. Icel. *kuka*
kune, *v.* 31/6, know, appreciate. A.S. *cunnian*
kynd, 17/37, nature; 32/4, manner
kyndnes, 2/95, friendship

**L**

laice, 33/42, lace
laich, 3/45, low
laidis, 36/84 M., lads
laif, 7/12, 8/26; lave, 38/79, remainder
laik, 11/16, lack, want
laill, 3/29; leill, 1/139, 36/66 M.; leilest, 5/24, faithful
lair, 5/25, 18/18, 22/1, lore
lair, *v.* 18/46, to bemire, to flounder in the mire
lairdis, 1/147, landlords, nobles, lords
laist, 10/26, last
lait, 7/19, 23/29, late
laith, 36/86; laythe, 36/86 M., loath
laittandly, 34/40, hiddenly
laittis, 36/84; leittis M., 36/84, behaviour, manners
lakit, *v.* 36/133 M.; lakkit, *v.* 36/133, scolded, reproached
lanciss, 2/62, lances
landmen, 1/156, land-owners
lane, *v.* 21/38, 33/22, hide, conceal
lang, 8/9, 33/61, long
langsum, 19/30, tedious
lansing, 33/76, ? probing
lapstaris, 3/33, lobsters
lasar, 13/34, leisure
lassis, 1/53, girls
lat, *v.* 21/35, 30/50; latt, 23/23, 33/42; lattis, 19/37; lett, 20/20; lute, 1/81, 21/19, to let, to allow
lathly, 27/44, loathsome
lauboure, *v.* 1/15, to labour
lauchfullie, 36/58 M.; lawchtfully, 36/58, lawfully
lawar, 34/40, lower
lawch, *v.* 34/25; lawchis, 36/68; lewche, *pret.* 2/137, laugh
lawchter, 33/26, brood
lawchtter, 2/170, laughter
lawdis, 1/53, 36/84, laddies, boys
lawtie, 1/100; lawty, 14/16, loyalty, fidelity
le, *v.* 10/23, lie
le, 22/21; lie, 2/119, security, shelter
leale, 1/212, loyalty
leddy, 5/17, lady
leid, *v.* 27/44, 36/2, lead
leid, 5/25, 34/7, person. A.S. *leod*
leif, *v.* 1/46, 62, 8/6, live
leif, *v.* 19/1, 36/86; leife, 36/6, leave
leif, *sb.* 37/13, leaf
leifing, *sb.* 1/147, living
leifsum, 36/57 M.; lesum, 36/57, allowable
leik, 2/132, leek
leill, 1/139, 34/28, faithful
leindis, *v.* 34/40, leans, inclines. (*Hailes, Glossary to Ancient Scottish Poems.*)
leir, *adv.* 33/79; lever, *adv.* 8/3, rather
leir, *v.* 1/78, teach
leis, *sb.* 1/92, 29/19, lies
leist, 8/23, least
leit, *v.* 34/7, permit, tolerate
leive, 21/1, to get clear of, to leave
lelalie, 1/100, faithfully
lempettis, 3/33, limpets
len, *v.* 1/204, lend, give
lest, *v.* 1/15, 36/58, last, continue
lesum, 36/57, lawful
lett, *v.* 20/20, to cause to stop
letterit, 1/52, lettered

leud, 1/156, common, worthless
lever, 8/3, rather
liberos, 1/204, children
lichorie, 36/121 M., lechery
licht, 32/13, merry
lichtly, *v.* 34/43; lychtleis, 29/21; lychtleis, 5/12; to contemn
lickly, 34/45, gladly, likely
lidder, 2/62, late. Cf. A.S. *lith*
lie, 2/119, shelter, peace
lippin, *v.* 19/40, trust
list, *v.* 21/45, 33/28, 38/63, it pleases
lo, 1/53, low, humble
loche, 2/98, a kind of fish, loach, groundling: it used to be caught in the Water of Leith. *Grant's Old and New Edinburgh.*
loft, 36/104, above
loif, 35/18, praise. A.S. *lof*
lot, 1/218, lily
loun, 2/97, 33/87, boy, rogue
lovingis, 38/36, 62, praises
lowp, *v.* 13/1, jump
lowse, *v.* 38/61; lowis, 33/42, loosen
luchrie, 1/77, lechery
lufe, *sb.* 1/110; lufe, 1/42, 218; luif, *sb.* 36/7 M.; luife, *sb.* 36/122 M., loif, 38/81; love
luffarris, 36/1, lovers
luffly, 17/33, lovely
luik, *sb.* 21/25, look
luke, *v.* 33/1, look
luknyt, *v.* 9/35, locked
lusty, 11/15, lustiest, 12/21, pleasant, beautiful
luvar, 9/17, lover
luvis, *v.* 35/6, loves
lyking, 5/17; lykingis, 34/26, favourite
lymmer, *adj.* 1/53, impudent
lyne, 1/100, line
lyone, 1/2, lion
lyth, 2/122, joint. A.S. *lith*
lyttit, 1/156, ? smeared

**M**

ma, *v.* 11/23, may
ma, *v.* 11/32; maik, 24/9; maikis, 23/28; mak, 23/26, make
ma, 23/18, more in number
magyn, *v.* 25/25, ? consume
maik, *sb.* 1/198, match. A.S. *maca*
mailis, 25/25, rents. A.S. *mæl*
mair, 35/24, more; maist, 1/7, 32/42, most
maiss, *v.* 14/31; meiss, *v.* 30/20, 33/60, 36/148, comfort, please, calm
maistrice, 5/8, mastery
malignis, *v.* 27/34; maling, 30/17, maligns
mallure, 14/3, misery. Fr. *malheur*
man, *aux. v.* 18/63, must
mane, 23/28, 32/42; mene, *v.* 10/2, 18/22; menit, 34/32; menis, 34/32, bemoan
mangit, *v.* 1/79, wasted
mankit, page 1, line 7, imperfect. Fr. *manquer*
manrent, 29/13, homage
mantand, *v.* 1/92, mumbling
mareit, *v.* 1/73, married
margareit, 12/11, pearl
marrowis, 3/42, partners
maveis, 3/7, blackbird
may, 2/181, maid
meine, *v.* 1/82, mean
meir, 1/142, 36/109, mare
meittand, *v.* 13/33, exhausting; *pr. p.* of mate or mait, to weary out
mell, *v.* 1/97, meddle. O.Fr. *mesler*
mends, *v.* 18/22, amends
mene, *v.* 10/2; menis, 34/32; menit, 34/32, moan
menȝe, 1/79; menȝie, 23/19, company. O.Fr. *maignee*
mensworne, 36/69, perjured
merciall, 31/35, 34/55, martial
mess, 1/97, the mass
midhill, 2/148, half way
miscareit, *v.* 1/75, injured
mishaif, *v.* 32/49, misbehave
misken, *v.* 34/15, disown
misknawin, *v.* 29/30, ignored
miss, 1/75, 38/18, fault
mo, 10/25; moir, 32/2, 33/89, more
moif, *v.* 27/3, 36/97, mvfe, 31/18, move
mok, 2/127, mock
mokkis, *v.* 36/68 M., mocks
mone, 2/73, moon
monebrunt, 33/65, moonstruck
moneth, 3/1, month
mony, 35/5; monye, 1/92; moniest, 32/40, many, most
mort-mvmlingis, 1/92, prayers for the dead
mot, *v.* 36/142, may
mound, 38/42, pure. L. *mundus*
mull, 36/107; mwle, 36/107 M., mule
muttoun, 31/32, sheep

mycht, *v.* 2/98, might, was able
mynȝonis, 3/57, servants, favourites

**N**

na, 1/59, no
neir, 1/22, near
nemmit, *v.* 34/39, named
nicht, 32/15, 33/66, night
no, 37/17
nocht, 1/57, 33/94, 36/151, not
nochtis, *sb. pl.* 37/17, reprobate
nolt, *v.* 38/71, will not
non, 32/18, none
none, 2/79, noon
nor, 11/22, than
nottis, *sb.* 4/12, notes
nowdir, 23/21; nowþir, 21/3, neither
noyand, *v.* 1/124, *pres. p.* of noy, to annoy, to injure
nuke, 33/3; nwikis, *pl.* 1/124, nook
nureiss, *v.* 13/22; nvreist, 34/57, nourish
nyce, *adj.* 20/8, 36/101; nyiss, 25/23; nycest, *sup.* 33/91, fastidious
nychtbouris, 1/124, neighbours
nynnis, 33/92, ? nonce, opportunity
nynte, 1/197, ninth

**O**

occupyis, *v.* 3/12, employs
ocht, 11/6, 31/24, any thing
of, 1/105; off, 1/134, 36/88 M., from
offerand, *sb.* 38/66, offering
on, 13/22, in, during
on beich = abeich, *adv.* 24/27, aloof
on dreich = adreich, *adv.* 24/25, at a distance
onhapp, 36/123 M., unlucky
ony, 1/51, any
opin, 33/74; oppin, 1/49, open
or, 2/79, before
ordand, *v.* 31/45, ordained
ouir, 1/147; our, 5/8; oure, 3/25; our, 2/128, over, to
ourset, *v.* 20/18, upset
ourslyd, *v.* 19/41, slide
oursylis, *v.* 32/40, beguiles
ourtane, *v.* 2/173, overtaken
ourthraw, 19/31, overthrow
ourweill, *v.* 3/22, wells over, overflows
out-throwcht, 12/7; owt-throwch, 3/38; outthrow, 7/10, through out
owklie, 1/91, weekly
oxsteris, 13/31, arms. A.S. *Oxtan*

**P**

paip, 1/67, pope
paiparis, 1/82, papers
pairty, 1/198, equal
palȝardy, 36/82; palȝardrie, 36/82 M., whoredom. Fr. *paillard*
paly, 12/3, pale
pane, 32/46; panis, 1/50, pain
pang, 2/161, crammed
parramowris, *adv.* 32/46, like paramours
pastance, 36/15, pastime
pastouris, 1/57, pastors
pawis, 23/14, parts, or steps, ? from Fr. *pas*
peax, 1/10; peice, 32/51, peace
pentioun, 1/73, pension: allowances in kind, such as oatmeal and malt
pepill, 1/115, people
perforss, 17/19, of necessity
perfyte, 15/31, perfect, complete
perigall, 8/21, equal. Fr. *par égal*
perqueir, 1/46, decently, conscienceously
persit, *v.* 11/17, pierced
personis, 1/132, parsons
pert, 32/17, expert
perverst, 36/81 M.; perwersit, 36/81, perverted
petefull, 38/60, pityful
petie, 32/7, pity
petously, 32/28, piteously
peirles, 13/19, peerless, without peer
pilleis, 3/55, pillars
pischt, *v.* 2/79, pissed
pissans, 14/15, puissance
plaid, *v.* 3/13, played
plaig, 27/36, plague
plane, 10/1, 21/10, 30/37, 33/78, open, openly; 27/26, full
planeist, *v.* 34/9, plenished
play, *v.* 2/183, 33/70, fornicate
plene, *v.* 13/37, complain
plesance, 6/12, pleasure
plesand, *adj.* 1/7; plesander, 12/20, pleasant
plet, *v.* 26/8, folded
plicht, *v.* 2/68, 11/40, plighted, placed. A.S. *plihtan*
plucking, *v.* 33/53, pulling
policie, 1/45, government
port, 10/6, deportment
powin, 2/68, peacock. Fr. *paon*
poyettis, 36/113, poets
practik, 32/50; practikis, 36/47 M.;

prectikis, 36/47, practice, art. Cf. Fr. *practique*
preche, *v.* 36/45; preiche, *v.* 36/45, preach
prefulgent, 12/2, shining
preif, *v.* 17/35, 36/125 M., try
preiss, *v.* 5/37, 32/14; prees, 36/37, press
preiss, *v.* 32/21; preysis, *v.* 5/1; prysit, *pp.* 31/44, value
prelettes, 1/46, prelates
prent, *v.* 1/209, print
prescryvis, *v.* 1/58, condemns
preservand, *v.* 1/36, preserving
presome, *v.* 5/33, presume
prevy, 32/17, secret
prikkis, *sb.* 3/44, the points in the centre of the butts
proif, *v.* 38/84; prufe, 10/17; pruffit, 20/33, prove
promit, *v.* 35/13, promise
proper, 9/28, goodly
prophane, 36/47 M., unholy
proppis, 36/125, ? objects
propyne, 14/18, gift, good will offering
protestandis, 1/145, protestants
prounȝe, *v.* 36/95; prwnȝe, *v.* 36/95 M., adorn
prow, 1/215, profit, honour
pruffit, *v.* 20/33, proved
pryd, *sb.* 38/59, pride
prye, *v.* 36/125, try
pund, *v.* 1/150, poind, empound
pur, 5/10; pure, 1/39, 150, 36/48, poor
pursevandis, 1/149, officers who attend on heralds. Six were in attendance on the Lyon King at arms
pynd, *v.* 2/84, 11/42, 36/18; pynit, 17/2, pained, tortured
pyne, *v.* 24/16, suffer

## Q

quaver-caice, 33/47, quiver-case, female pudenda
quenry, 36/124, loose women
quent, 1/143, 34/3, familiar, known
quha, 1/74, 11/23, who
quhair, 1/132, where
quhairfoir, 6/19, wherefore
quhais, 9/21, 33/31; quhois, 37/13, whose
quhat, 1/75, 34/2, what
quhattane, 26/16, what kind of
quhay, 3/32, whey
quhen, 36/67; quhone, 36/67 M., when
quhiddir, 27/9, whether
quhilk, 1/12, 6/4; quhilkis, *pl.* 1/211, who
quhill, 36/64, 2/16, 10/24; quhyll, 36/46 M., until
quhip, *v.* 33/93, take it nimbly
quhome, 7/17; quhom, 11/4, whom
quhy, 27/25, why; the quhy, the reason
quhyle, 27/19; quhylss, 36/112; quhylis, 36/112 M., sometimes
quhyt, 33/83; quhyte, 8/25; quhyttar, 38/31, white
quhytliest, 33/93, most delicate looking
quyt, *v.* 34/75, acquit
quytclaime, *v.* 24/31, 34/76, resign, renounce

## R

ra, 2/140, roe
rachis, 3/40, hounds
raid, *v.* 2/168, rode
raifand, *v.* 1/125, tearing
raik, *v.* 18/45; raikit, 2/74, go, wander
raiss, *v.* 2/100, arose
raith, *v.* 9/11, anger
rakles, *adj.* 33/2, reckless; reklesly, *adv.* 31/54
rame, *v.* 36/51, roar. A.S. *hréman*
rane, *sb.* 32/26, rain
rank, *adj.* 32/44, firm; rankest, 1/188, greatest rank
rathest, *adj.* 32/35, quickest
rebute, *v.* 1/108; rebutis, 29/26, oppose, repel
recure, 18/3, redress
reckles, *v.* 32/26, forego (to rakles one's self = to deviate from the proper line of conduct: *Jameson*)
reddyar, 33/84, readier
regaird, *v.* 36/33, look for. Fr. *regarder*
rege, *sb.* 14/50, wantonness, madness
rege, *v.* 28/14, sport lasciviously. Cf. Fr., Cotgrave, *rager*
regiment, 32/9, rule
regioun, 1/187, kingdom
regne, 1/18, reign

regrat, 36/33 M., regret, complaint
reid, *v.* 33/5, counsel
reidwod, 2/92, furious
reif, *v.* 36/12; raifand, 1/125, tear
reik, *v.* 2/134, smoke
reild, *v.* 2/158, rolled
rekless, rekles, 36/2, reckless, careless
releis, 3/48, release, gratification
reljie, *v.* 32/44, rally
remeid, *sb.* 21/43, 33/5, remedy
remord, *v.* 11/38, have remorse for
remvue, 21/47, remove
rentalis, 1/91, incomes
replaidis, *v.* 36/82 M., ? applies a second time
repleit, *v.* 34/9, replete
reprufe, *v.* 36/59; repruif, 36/59 M., reprove
requeir, 35/21, beg
resing, *v.* 30/13, resign
ressauaris, 1/146, takers
ressone, 1/11; ressonis, 36/149, reason, arguments
retent, 19/39, retained
reuse, *v.* 32/21; rusit, 31/30, praise
revartis, *v.* 3/5; rewairt, 21/31; rewart, 11/25, 15/19, revive, return, revert
rever, *sb.* 37/10, river
reverend, page 1, line 1, respected
reveris, *sb.* 3/44, a target at an unknown distance from the bowman
rew, *v.* 7/30, 10/30, 24/33; rewit, 34/31, pity
rew, *v.* 31/54, 36/36, rue
rewill, *v.* 32/9; rewle, *v.* 1/11, rule
rewll, *sb.* 3/21, rule
rewme, 1/147, realm
rewth, *sb.* 21/33, 38/2, pity
rewthfull, 36/52; reuthfull, 36/52 M., pityful
richswa, 32/53; rycht swa, 36/109, in the same way
richt, 32/12, straight
richtnot of, 21/22, not of right
rin, *v.* 36/35 M.; ryn, *v.* 36/35, to run
ringis, *v.* 1/188, 27/36; rung, 3/25, reigns
rink, 2/42, encounter; rynk, 31/1, course, race
robbynis, 3/20, ? rustics
rod, 1/11, sceptre
roif, *sb.* 38/83; ruve, *sb.* 27/3, rest
roiss, 1/4; ross, 8/22, rose
rok, 2/133, distaff
round, *v.* 33/45, talk, whisper. A.S. *runian*
rowtis, 1/188, crowds
rubent, 1/4, ruby-coloured
rubiatouris, 36/83, a term of reproach, rakes. Cf. It. *rubare*, to rob
rufe, *v.* 31/19, rest
ruging, *v.* 1/125, pulling
ruikis, 1/125, rooks
rummyld, *v.* 2/158, made a noise
rumpill, 2/134, rump
rung, 3/25. *See* ringis
rusit. *See* reuse
rute, *v.* 1/111, take root
ruve, *sb.* 27/3, peace
ryce, 1/4, twig. A.S. *Hris*
rycht, *sb.* 1/11, justice
rycht, 1/148, 12/1, 32/12, very, lik ·, in correspondence
ryvis, *v.* 29/27, tears

## S

sa, 1/12, 23/20, so
sabill, 12/4, black
saif, *v.* 1/70, save
saif, 36/114, except
saikles, 34/46, without reason
sair, 9/32; seir, 1/70, 7/18, sore
sait, 37/4, seat
sall, *v.* 32/56, shall
sallat, 13/8, salad, song, verse
sallis, 25/27, chambers. Fr. *salle*
sanctitude, 1/93, sanctity
sassie, *v.* 36/77. *See* sussy
saule, 29/12; saulis, 1/70; sawle, 38/9, soul
saw, *v.* 1/174, sow
sawis, 1/193, sayings
schalmis, 2/41, a kind of musical pipe
schankis, 33/30, legs
schaw, *v.* 10/10, 34/22, shew
sched, 4/9, separated. A.S. *sceádan*
scheip, 1/94, sheep
scheir, *v.* 1/174, reap
schene, 11/15, beautiful
schentis, *v.* 29/11; schent, 33/18, 36/49, ruins
scherp, 2/17, sharp
scheruitude, 8/18, servitude
scheruiture, 6/17, servitor, servant
scherwand, 11/31, servant

schew, *v.* 21/17, shew
scho, 1/213, 2/185, 24/27, 33/17; schow, 24/29, she
schoute, *v.* 36/49 M., shout
schute, *v.* 37/11, shoot
scriptouris, 1/171, scriptures
se, 10/21, sea
sedull, 5/33, 34/74; scedull, 7/4, writing
seillis, 25/27, ? faggots
seindele, 36/65 M.; seyndill, 36/65, seldom. Cf. A.S. *syndrian*
seir, 1/70, 7/18, many. *See* sair
seiss, *v.* 1/110, seize, hold
sellis, 31/20, selves
sempill, 1/223, humble
sen, 1/169, since
sent, *v.* 3/40, ? perceive, perhaps scent
senȝeour, 1/157, lord. Fr. *seigneur*
serf, *v.* 8/20, serve
sermondis, 38/19, discourses
sett, 35/17; settis, *v.* 33/41, besets
seur, 32/32, sure
sheir, *v.* 1/174, reap
sherp, 2/17, sharp
sic, 22/11, 16, 33/46, such
siching, 13/14, 18/44, sighing
sichis, *v.* 16/19, sighs
sicht, 12/5, 32/10, 18, look, eyesight
sidder, 2/56, ? to place in position
sillie, 1/94; silly, 5/26, innocent, simple
sindrye, 1/95; sindry, 2/179, sundry
singand, *v.* 1/122, singing
sittelness, 35/17, subtleness
sittin, *v.* 2/35, seated (on his horse)
skaith, 2/53, 9/11, mischief
skant, 34/34, scarcely
skar, 1/211, afraid
skeich, 24/27, skittish
skerss, 19/6, scarce
skraip, *v.* 1/65, gathered
skrufe, 1/65, savings, wealth. A.S. *sceorfan*
sla, *v.* 11/34, slay
slaid, *v.* 2/65, slid
slaik, *v.* 18/44, cease
slak, 2/167, opening, hill road
sle, 25/3, sly
slicht, *adj.* 32/title, simple
slicht, *sb.* 33/69, knowledge, craft
smaragde, 1/220, emerald. L. *smaragdus*
smartit, *v.* 36/50, pained
smeir, *v.* 1/94, smear, or ? to choke. Cf. A.S. *smorian*
smit, 1/220, particle, trace. A.S. *smitan*
smot, *sb.* 1/220, mouldiness, stain
smot, *v.* 31/52; smote, 36/16 M.; smyte, *v.* 36/16, smut, stain
snaw, 38/31, snow
sneir, *v.* 1/190, sail rapidly.
sobir, 5/7, unpretending
sodomeitis, 36/115, sodomites
soir, 1/12, 33/20, badly, sorely
soletare, 32/16, alone
solist, *v.* 1/158, 32/41, solicit
sollesing, 16/43, solacing
sonnest, 33/85, soonest
sorcereis, 1/93, *sb. pl.* of sorcery, magic
sould, *v.* 1/194; suld, 2/78, should
soun, 13/14, fainting
sounȝe, *v.* 36/93; sunȝe, 36/93 M., take an interest in. Cf. Fr. *soigner*
sovirlie, 38/52, certainly, surely
spaniȝeollis, 33/26, spaniels
speiche, 32/47, speech
speir, *v.* 33/31, ask. Icel. *spyrja*
spill, *v.* 2/182, 15/24, spoil, mar
spreit, 37/30, 38/51, spirit
spreitles, 13/33, spiritless
spune, *v.* 31/7, spun
stabill, *v.* 1/41, establish; *adj.* 7/26, stable
staffage, 19/17, stiffish, obstinate
staige, 13/2, in staige, step by step
staik, *v.* 30/32, satisfy
stait, 1/170, profession
stalf, 2/66, staff
stall, *v.* 2/52, stole
stanche, *v.* 1/41, staunch
start, *v.* 11/24; stairtis, 7/7, shrink away, starts
stayne, 36/45 M., stone
steir, *v.* 1/30, 27/43, steer
steir, *sb.* 2/101, on steir = astir
steir, *sb.* 13/25, guide
stervis, *v.* 7/32, dies
stoir, 37/31, store
stoundis, *v.* 12/6, strikes. Cf. A.S. *stund*
stowin, *v.* 2/66, stolen
strange, 19/18, distant
stro, 37/19, straw
strynd, 32/5, strain, race
sturt, 29/14, vexation
styme, 29/23, faint form, object

styngis, 2/52, spears. A.S. *sting*
sua, 33/69; swa, 32/46, 36/93, so
suaif, 8/29, sweet
sueir, *v.* 35/14, swear
sueit, 17/35, sweet
sulfurius, 27/39, sulphurous
sum, 2/156, 33/73, one; 11/8, some
supplant, *v.* 36/48, to get the better of
suppois, *conj.* 3/35, 7/2, 22/17, 33/103, although
suppone, *v.* 1/203, suppose, assume
suspectit, *v.* 34/46, *pp.* suspect
sussy, *v.* 31/22, 36/77; sassie, 36/77 M., care; sussy, *sb.* 13/9, care
suth, *adj.* 1/193, true; 25/20, *sb.* truth
swaif, *adv.* 1/214, sweetly
swerd, 1/172, sword
swyvis, 33/36, *sb. pl.* copulation
syiss, 11/2, 37/23, times. O.E. *sithes*
sympilness, *sb.* 5/23, humble rank
syn, 2/73, sun
synd, *v.* 17/38, ? sundered, quenched, perhaps—washed away
syndrie, 36/43 M., sundry
syne, 37/23, sin
syne, 1/84, 34/22, 36/78, then
synis, 32/17, signs
syte, *sb.* 36/38; sytt, *sb.* 13/9, grief, mourning. Icel. *syta*

T

taist, *v.* 10/25, try. O.Fr. *taster*
taikles, 12/20, without tackle
tane, *v.* 31/2, 35/9, taken
targe, 1/207, shield
techit, *v. pp.* 1/115, taught
ted, *v.* 19/23, turned (to tede grass = to turn or spread abroad new mown grass: *N. Bailey's Dict.*)
teindis, 1/133, tithes
temerat, 31/37, timorous
temper, *v.* 1/31, moderate
tene, 38/14, trouble. A.S. *téon*
tennentis, *sb. pl.* 1/139, tenants
tent, 1/59, 33/23, care
test, *v.* 27/14, taste
tha, 2/15, those
thad, 2/166, that
thair, 35/22, 36/125; thir, 1/137, 2/21, 30/49, these
thairout, 36/25, anywhere
thaj, 1/59; the, 37/22, they
thay, 36/32; tha, 2/15; þe, 29/25, those
thing, *v.* 30/15, to fornicate with
thir, 1/137, these
thirlaige, 13/4, thraldom
thirlit, *adj.* 12/1, 16/26, pierced
this, 17/2, thus
thocht, 31/37, though
thoill, *v.* 6/18, 11/16, 24/15; thoillis, 15/18, suffer
thra, 11/31, obstinate
thrissill, 1/3, thistle
throw, 2/50, through
till, 1/28, 2/141, 33/21, 32/47, to
tod, 25/29, fox
toft, 19/23, tuft
togiddir, 36/24, together
topas, 12/11, topaz
traik, 1/59, ? idle wandering, perhaps business
trane, 28/21, 36/44, 75, 35/10, train, enticement
trateis, *sb.* 36/44 M.; 36/44, trattillis, tales, stories
trattill, *v.* 36/73, prattle
traittilis, *sb.* 36/44, prattle
tray, 38/14, trouble, vexation
treit, *v.* 1/166, treat
tremebund, 34/56, timorous. L. *tremebundus*
trenefald, 38/82, threefold
trentalis, 1/89, a service for the dead which consisted of thirty masses
trest, 15/6, 30/8, faithful
trest, *v.* 36/39; traist, 36/39 M., trust
trewth, 34/33, truth
trincher, 2/46, cutting
trollie-lolly, 33/61, membrum virile
trowit, *v.* 34/33, believed
tryme, 14/53, trim
tummyll, *v.* 36/80, tumble
tuk, *v.* 2/188, took
tvme, 1/89, empty
turcas, 12/11, turquoise
twche, 2/139, tough
tyd, 19/38, time. A.S. *tid*
tymis, 3/22, times
tymmer wechtis, *sb. pl.* 3/9, tabor, tamborine
tyne, *v.* 27/5, 35/23; tynt, *v.* 2/44, lose. Icel. *týna*
tyrit, 1/89, tired
tyst, *v.* 36/73; tyist, 36/73 M., entice

V

vagis, *v.* 36/89 M. *See* waggis
vane, 7/34, vein

**vaneist**, *v.* 37/20, vanished, blown away
**verry**, 7/39, 27/45, true
**vertewus**, 1/25, virtues
**veschell**, 31/4, vessel
**vesy**, *v.* 24/26. *See* wisy
**vitious**, 1/58, vicious
**vg**, *v.* 36/119, feel abhorrence at
**vncurtass**, 19/19, uncourteous
**vndantit**, *v.* 31/11, unbroken
**vndegraid**, 12/13, having no degrees or limits
**vndir coite**, 36/150, under cloak, secret
**vnhapp**, 36/123, unlucky. Icel. *u-happ*
**vnleill**, 21/25, 34/7, disloyal
**vnrycht**, *sb.* 30/9, without due reason
**vnsellis**, *sb.* 34/19, worthless persons. A.S. *unsealig*
**vntil**, 37/5, unto
**vnwyce**, 27/23, unwise
**vpcoill**, 3/10, a game with balls (*Jamieson*)
**vp**, 36/64; vpe, 36/64 M., up
**vpliftis**, *v.* 1/147, exacts, collects, grabs
**vpross**, *v.* 14/26, oppress
**vptane**, *v.* 1/133, uptaken, collected
**vyce**, *sb.* 36/103, device

## W

**wa**, 11/30, 23/21, woe
**wache**, 13/38, watch
**waggis**, 36/89; vagis, 36/89 M., wander or roam with (cf. Fr. *vaguer*, to wander: *Cotgrave*)
**waik**, *v.* 3/23, watch
**waikis**, *v.* 36/14, weakens
**wair**, *v.* 20/5, spend
**wa iss 3ow**, 36/151, woe is you
**waist**, 10/25, waste
**wait**, *v.* 37/25, know
**wald**, *v.* 1/57, would
**walking**, 13/15, waking
**wallowit**, 12/16, faded. A.S. *wealwian*
**walteris**, 3/37, waters
**walx**, 1/105, wax
**wame**, 36/79, 33/27, belly. A.S. *wamb*
**wanhap**, 34/27, mishap
**wanrest**, 18/36, 55, unrest
**wantage**, 25/2, advantage
**wappit**, *v.* 18/3, wrapped
**war**, *v.* 3/23, 33/78; wes, *v.* 2/3; wer, *v.* 5/17, was, were
**war**, 32/19, 38, 35/1, wary
**war**, *v.* 36/151, beware
**waresone**, 5/3, reward
**wariand**, 24/38, varying, shifting
**warld**, 1/58, world
**wary**, *v.* 36/55; warye, 36/55 M., curse
**wating**, 34/61, waiting
**watt**, *v.* 32/38, pursue, lie in wait for. O.Fr. *waiter*
**wattis**, *v.* 1/82; wait, 9/12, 13, 14/8, 16/17, 37/25; wat, 31/39, 34/73; wit, 32/19; wittin, *pp.* 2/29; witting, *pres. p.* 11/14, to know
**waye**, *v.* 1/29, weigh
**wayiss**, *sb.* 2/53, way, manner
**wechtis**, *sb. pl.* 3/9, usually an instrument for winnowing corn: in this place *wecht* means a kind of tambourine
**weddir-skynis**, 2/116, sheep-skins
**wedow men**, 33/35, widowers
**weddow**, 32/55, widow
**weid**, 31/7, dress
**weill**, *adv.* 11/20, 14/36, 17/20, *adj.* well
**weill**, *sb.* 15/32, weal
**weir**, 1/126; weiris, 2/13, war. A.S. *werian*
**weir**, *v.* 2/105, to defend
**weit**, *v.* 3/70, wet, moisten
**wem**, 24/3, stain
**went**, *v.* 13/38, 24/19, wend, go
**werd**, 21/11, fate
**werrie**, 1/126, ? vexatious, or ? very
**werst**, 29/41, worst
**wes** (*see* war)
**wesche**, *v.* 38/9, wash
**wicht**, 13/24, 14/8, wight
**wichttar**, 2/30, weightier, stronger
**wid**, *adj.* 31/17, mad
**wie**, 9/31; wy, 27/27, 32/39, wight, applied to man or woman
**wilrone**, 36/106; wilroun, 36/106 M., wild boar
**wilsum**, 16/22, wandering
**winche**, 25/1, wench
**wirk**, *v.* 30/20, 32/55, work
**wirschep**, 1/28; 31/23, honour
**wiss**, 34/34, wish
**wisy**, *v.* 1/151; vesy, 24/26, examine, supervise. L. *visere*
**wit**, *sb.* 36/23, intelligence

witt, *v.* 1/159; wyt, 15/8, 34/73; wyte, 1/57, chide
wittin, *v.* 2/29, known
woles, 32/28, woeless, painless
wolffe, 36/106 M., wolf
woltir, *v.* 36/80 M., turn; woltir oure, turn over. A.S. *wealtan*
womanheid, 9/16, 33/4, womanhood
womenting, 32/8, lamentation
wont, 20/38, weened, supposed
wow, *v.* 5/38, avow
wowaris, 36/89, wooers
wowbattis, *sb. pl.* 36/94, a decayed rake
woyd, 13/17, void
wrangus, 1/151, unjust, wrongful
wrangusly, 18/34, wrongly
wreth, 32/30, wrath
wrocht, *v.* 1/151, 5/30, worked; 32/39, created
ws, 1/15, 13/40, us
wvne, *v.* 31/3, won
wy. *See* wie
wyiss, *adj.* 32/38; wysest, 36/25; wyisast, 36/25 M., wise
wyiss, 33/74, manner
wyle, *v.* 30/27; wyllit, *v.* 36/26; wylit, *v.* 36/26 M., allure
wyle, *sb.* 35/15; wylis, 32/38, allurements
wylie, 25/29, sly
wyn, *v.* 32/48, obtain
wyte, *sb.* 36/129, blame. A.S. *witan*
wyvis, 33/37, women

ȝ

ȝeid, *v.* 3/16, went
ȝeir, 1/11, year
ȝit, 1/62, 36/34 M., yet
ȝoung, 36/81 M.; ȝung, 36/81, young
ȝunkeirs, 2/37, young men

# PROPER NAMES.

## I. PERSONS.

Adame, 5/16
Adamsone, Wm., 2/30

Bruce, Robert, 1/196; b. about 1274, became joint regent of Scotland in 1299. After the murder of Comyn on March 27th, 1306, he was crowned King of Scotland at Scone. He suffered defeat at the hands of Edward I. of England, and had to take refuge in the Western Isles. After a long struggle he recaptured most of the Scottish strongholds, and in 1314, at Bannockburn, he totally defeated the forces of Edward II. Fourteen years later peace was made between Scotland and England. Robert Bruce died June 7th, 1329

Christ, 1/201, 17/17
Cupid, 13/11, 19/29, 22/8, 9, 29/2; Cupeid, 36/41; Cupide, 36/41 M.

Dyane, 12/3

Erskyn, Maister of, 16/title (*see* note)
Eue, 5/16; Eua, 36/128

Frances, 1/198, born at Fontainebleau in 1544, was married to Mary Stuart, daughter of James V. of Scotland, in 1558. He became King of France in 1559, and died in December 1560

Gemyny, 3/30, the twins, the third sign of the Zodiac, named after the two brightest stars, Castor and Pollux. The sun is in Gemini from about May 21st till about June 21st
Grissal, 17/7, the heroine of a popular medieval tale; a Piedmontese peasant girl, who was married by the Marquis of Saluzzo. To test her character, her husband made her submit to many cruel tests. Her children were taken from her to be killed, so she was told; finally she was ordered to return to her peasant home. All the harsh treatment she bore without a murmur. At length her husband, convinced of her devotion, restored her to her position, and gave her back her children, and lived happily with her for many years

Hercules, 2/7
Hoid, Robene, 3/17

Johne, Littill, 3/17, the companion of Robin Hood
Jok, 2/129, the brother of Will

Littill Johne, 3/17, a comrade of Robin Hood

Mars, 2/5
Mary, 1/title; born on Dec. 7th or 8th, 1542, at Linlithgow Palace, a few days before the death of her father, James V. She was proclaimed queen, and on Sept. 9th, 1543, was crowned at Stirling Castle by Cardinal Beaton. She

left Scotland on Aug. 7th, 1548, for the court of France: she was married to the Dauphin on April 24th, 1558, and became Queen of France the following year. On Aug. 25th, 1560, the Roman hierarchy was disestablished in Scotland. Her husband, Francis II., died Dec. 5, 1560. After unsuccessful attempts by her relatives to negociate a marriage with Charles IX., King of France, the brother of her late husband, and afterwards with Don Carlos of Spain, she returned to Scotland on Aug. 15th, 1561. She was pledged not to interfere with the religious system which there obtained, though she retained freedom to exercise her own form of worship. This pledge she did not keep. Mary occupied much of her energy in prosecuting her claim to the English throne. She was married to Lord Darnley in the Chapel at Holyrood on June 29th, 1565. Two years after he was assassinated, and she married James Hepburn, fourth Earl of Bothwell, on May 15th, 1567, who was publicly asserted to be guilty of the crime. On the 24th of July following, she was compelled to abdicate, and was kept a prisoner at Lochleven Castle. She escaped on March 2, 1568, and attempted to regain her position. Her supporters were defeated at Langside on May 13, and three days after she crossed the Solway to England, where she remained until her execution on Feb. 8th, 1586-7

Mawis, 23/22, Magdalen

Meg, 23/22, Margaret

Meriory, 23/22, Marjory

Pasifie, 36/114, the wife of Minos, and mother of the Minatour

Paull, 1/153

Phebus, 3/30, 12/2, Phœbus the bright, an epithet and name given to Apollo, who became identified with Helios the sun-god

Robene Hoid, 3/17, the hero of Sherwood and Barnsdale Forests. A bold outlaw, who took from the rich and gave to the poor. Sir Walter Scott represents him as a Saxon chief, who held out against the Normans

Sanct Blais, 1/86, the patron of Pladay, a small island off the coast of Arran (cf. *Fordun*, I. 6, II. 10)

Sanct Boit, 1/86, probably Bathan (also known as Bathanus, Baithonus, Bothanus), a Scotch saint. His name is mentioned in the Epistle to the Scots by Pope Julius IV., 639 A.D. The parish of Gifford or Yester, in East Lothian, was at one time called St. Bothans. The parish of Bowden is said to take its name from this saint (cf. A. P. Forbes, *Kalendars of Scottish Saints*, 1872). There is also a saint named Baitin. He was cousin-german of Saint Columba; he accompanied his cousin to Scotland, and for a time presided over the monastery of Magh Lunge in Tiree. He was devoted to agriculture and transcribing books. On St. Columba's death Baitan was his successor, and held office about four years. He died circa 600 (cf. Adamnan's *Vita S. Columbae*, ed. Reeves, 1857).

> "Thanks to Saint Bothan, son of mine,
> Save Gawain, ne'er could pen a line."—Scott's *Marmion*, vi. 15.

Sanct Dauidis, 1/122

Satane, 27/46

Scott, Sanderris, 1/223, 26/title, 31/56, 36/152

Syme, Johnie, 2/31

Venus, 3/2, 14/52, 22/6, 30/7, 31/7, 36/42, 88

William Adamsone, title/2; Will, 2/15, a combatant at the jousting at The Drum

## II. PLACES.

Albion, 1/6, a name of Great Britain

Bretane, 1/194, 206, Great Britain

Dalkeith, 2/91, 99

Drum, 2/9, now Somerville House, near Dalkeith

Europ, 1/188

Inche-bukling-bray, 3/59, a hill a short distance from Musselburgh, between that town and Haddington

Italie, 36/117

Jerusalem, 38/75

Lareit, 3/56, the chapel of Our Lady of Lorretto was situated at the east end of the town of Musselburgh. It was destroyed by the Earl of Hertford in May 1544, though afterward it was repaired. In 1590 it was finally abolished. Of this celebrated chapel only a small burial vault now remains

Lorane, 1/3, Lorraine

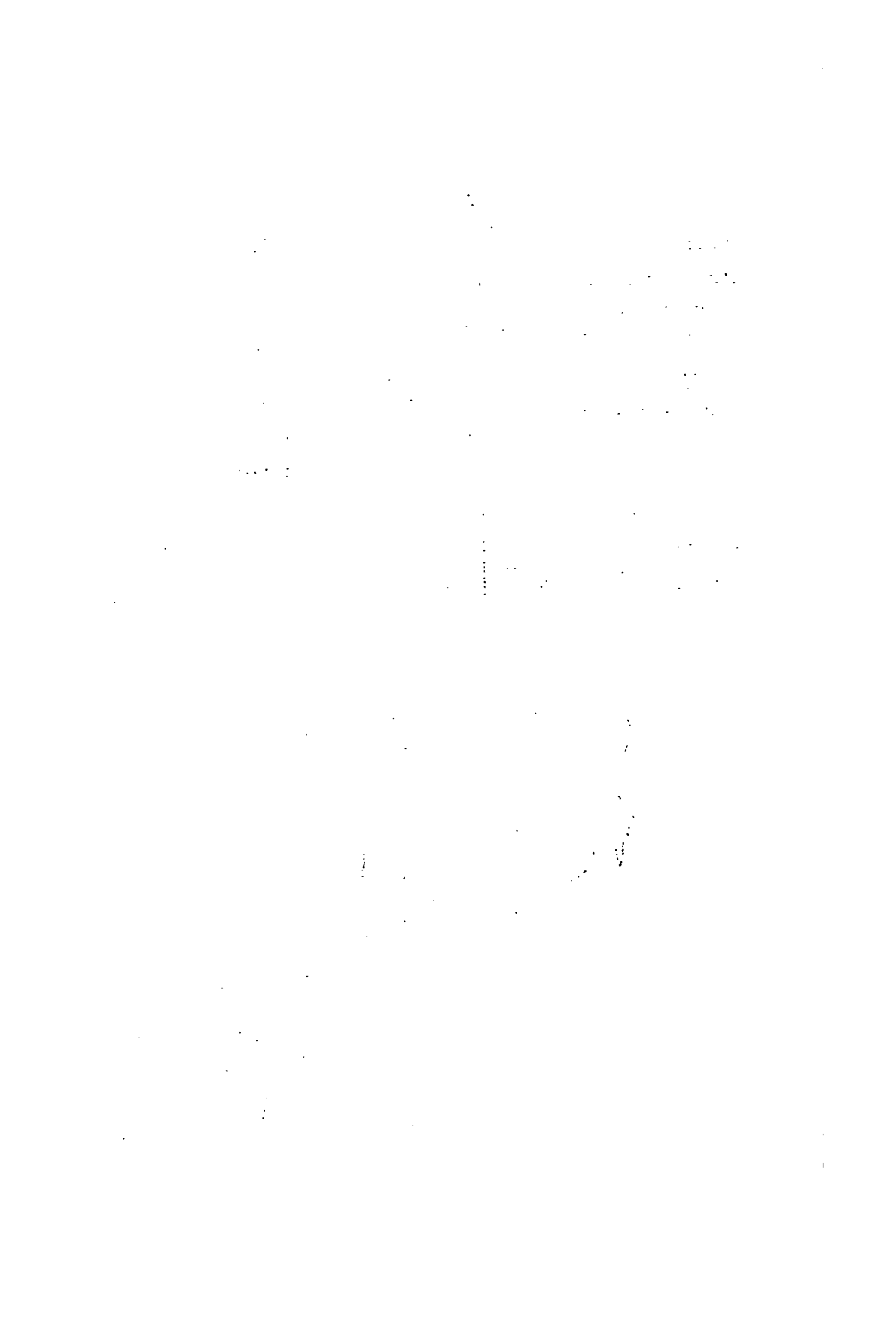
Lumbardie, 36/116, Lombardy

Mussilburch, 3/60, Musselburgh, a town near Edinburgh, on the Esk

Naippillis, 36/116, Naples

Potter-raw, 2/178, an old street on the south side of Edinburgh, which at the time of Alexander Scott was outside the city wall. At the north end of the street was Potter-raw Port

Rome, 36/116



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**Adam Loutfut's Heraldic Tracts**, Harl. 6149-50.
**Rules for Gunpowder and Ordnance**, Harl. 6355.
**John Watton's englisht Speculum Christiani**, Corpus Oxf. 155, Laud G.12, Thoresby 550, Harl. 2250, art. 20.

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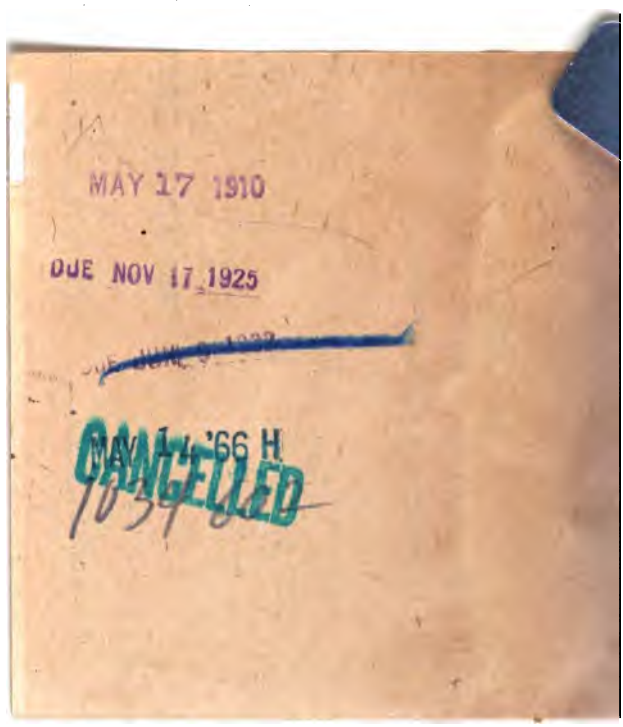
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